

Bombay Guardian.

PUBLISHED EVERY FRIDAY MORNING.

VOL. I.]

FRIDAY, 2ND MAY, 1851.

[No. 9.]

NOTICE.—The Editors of the BOMBAY GUARDIAN beg to request that all letters on business, such as orders for papers and advertisements, intimations of change of residence, and remittances of money, be addressed to the Publisher, MR. A. DUNLOP, 21 Rampart Row, and those having reference to the News and Literary department of the paper, to the Editors officially, and not by name, at their office, 21 Rampart Row.

RELIGIOUS MEETINGS DURING THE WEEK.

On WEDNESDAY evening at TRINITY CHAPEL, the usual SERVICE and LECTURE at $\frac{1}{2}$ past 6 o'clock.
On THURSDAY evening, at the AMERICAN MISSION CHAPEL, at 7 o'clock.
On THURSDAY evening at ST. ANDREW'S CHURCH, at $\frac{1}{2}$ past 6 o'clock.
On the FIRST MONDAY of every month the UNITED MONTHLY CONCERT OF PRAYER FOR MISSIONS is held in the FREE CHURCH at 7 o'clock in the evening: the CHURCH MISSIONARY SOCIETY'S Missionary Prayer-meeting at the BOY'S SCHOOL-ROOM attached to the TRINITY CHAPEL at 7 o'clock p. m.; and the FREE CHURCH OF SCOTLAND'S Missionary Prayer-meeting at Ambrose at 7 o'clock a. m.
On the THIRD MONDAY of every month the Monthly Meeting of the Western Indian Branch of the Evangelical Alliance at 7 o'clock p. m.

OVERLAND SUMMARY.—RELIGIOUS INTELLIGENCE.—The Protestant spirit of Britain, aroused by the arrogant and audacious act of aggression on the part of the Pope, seems not to fail nor be discouraged, notwithstanding the disappointment it has met with in Lord John Russell's virtual abandonment of his Ecclesiastical Titles Bill. If the ministers of the Crown have shown the white liver in this struggle, the nation at large has assumed an all the more determined attitude of resistance, "waxed valiant in fight," and seems resolved "to turn to flight the armies of the aliens." A Parliamentary return has been obtained by Mr. Newdegate, setting forth the number of addresses which have been presented to Her Majesty on the recent measures taken by the Pope with regard to Great Britain, whence they emanated, and the number of signatures to each, up to the 20th of February:—

"The total number of these addresses is 3,145, bearing 1,006,708 signatures, besides two Roman Catholic addresses expressing loyalty and fidelity, with 255,961 signatures. They are classified according to their origin in the following manner:—Archbishops and bishops of the Church of England, 1; archbishops and bishops of the United Church of England and Ireland, 1; deans and chapters of cathedral or collegiate churches, 10; Church of Scotland, ministers and elders, 1; clergy of the United Church of England and Ireland, 89; clergy and others, 880; Wesleyan Committee of Privileges, 1; Protestant Dissenting ministers of the three denominations, 1; universities—viz., Oxford, Cambridge, Durham, and St. Andrew's, 4; colleges—Royal College of Physicians, Queen's College, Birmingham, Sion College, London, the "Bedden" York, 4; hospitals, 2; county meetings, 35; other public meetings, 139; corporations, 46; associations or other bodies, 20; city of London, 4; members of the English bar, 1; attorneys, solicitors, and proctors of England and Wales, 1; Isle of Man, 1; Society for Promoting Christian Knowledge, 1."

The *London Times*, in reference to this "return," says:—

"Setting aside for a moment the evidence of the public senses, what are the tests by which we ascertain the current depth, or reality of national opinion in this country? The recognised organ of such sentiments is of course the Imperial Parliament, and here the majority is as 6 to 1. We are often told, however, that the true popular feeling is to be detected out of doors, in meetings, resolutions, petitions, and such like constitutional expressions of opinion. Measured by this standard we are at a loss to remember any single subject on which the public will was ever more plainly pronounced than on this presumption of the Court of Rome. Before us lies an authenticated return of the number of addresses presented to her Majesty relative to the establishment of a Roman Catho-

lic hierarchy in this country,' up to the 20th of last month. The document states the places or bodies from which the addresses proceeded, the number of signatures to each, and an abstract of their purport. The addresses are in number 3,145, the actual signatures 1,006,708. The concurrence of corporations is something quite extraordinary. Perhaps deans and chapters, universities, and other bodies directly connected with the Church might be naturally expected in the array of petitioners, but here we have all kinds of associations, councils, and conventions. Municipal corporations figure to the number of 46; "other bodies" stand for 20; there were 35 county meetings, and 139 public meetings. It is as clear as recorded evidence can make it, that among the intelligent classes of her Majesty's subjects, whatever be their political creed, there exists an enormous preponderance of deliberate opinion against the insolent pretensions of the Papal See."

How Lord John Russell, in these circumstances, could have consented to the "emasculatation" of his Bill, can only be ascribed to some unaccountable infatuation. He had merited and won the esteem of the nation by his first advance against the common foe; he has deserved and procured the nation's indignation by his retreat. The press has been almost unanimous in condemnation of his meek measure. The leading *Journal* says:—

"The effect of the measure is this: It is unlawful for Dr. Wiseman to call himself Archbishop of Westminster, and for Dr. McHale to call himself Archbishop of Tuam, and the Government may, if it please—that is to say, if it is disposed to create a violent disturbance and most pernicious agitation among the Irish Roman Catholics—prosecute the only party who systematically so offend. But it is quite lawful for those persons to convey or receive property under those illegal titles, and all donations or bequests made to or for the purposes of supporting or endowing those dignities which Parliament declares to be illegal and void, will be perfectly valid to all intents and purposes. Lord John Russell told us in his famous letter that the assumption of authority by the Pope and the Cardinal was inconsistent with our national independence. He proceeds to legislate against that assumption of authority, and he openly and avowedly sanctions its exercise by withdrawing all prohibition from its endowment, and placing the power of repressing it, not in the hands of the people at large, but of the Government of the day."

The *London Record* says:—

"Now, we would ask, who would wish such a Bill to pass, or that the time of Parliament and of the country should be wasted in screening and shaking into form such worthless rubbish? Do, Lord John, in mercy to your own character, and from a regard to the dignity of your Queen and country, let us have done with it. What resemblance is there between your letter and your opening speech on the subject, and this miserable and contemptible abortion? The two are utterly unlike. By the former, you attracted the respect and confidence of the country. By the latter, on this topic at least, you have entirely forfeited it. By the former you made Rome tremble. By the latter, you make not only yourself, but your country its laughing-stock and scorn."

The *Tablet*, a popish Journal, says:—

"Sir George Grey, in postponing the second reading of the Penal Bill, announced his intention to strike out of it the second and third clauses, and to leave in it only the first, which subjects every bishop assuming episcopal titles to a penalty of £100. This swindling evasion will not do; and what remains of the bill cannot, and must not be endured for a single moment."

The *Christian Times* exclaims:—

"What! A Minister of the QUEEN of England to say plainly that he thinks 'a repetition of those acts of the Court of Rome would be fatal to the independence of the country,' and yet in the same breath to say that the discussion of those very acts is 'of so delicate a nature that it ought, as far as possible, to be avoided!' Well might members raise ironical cheers in

response to his childishly ridiculous announcement that the first clause of the bill alone was to be retained, the second clause cancelled, the third clause cancelled, the fourth clause cancelled. The first clause, not cancelled, is to be printed for the amusement of the House, and for the derision of Europe; and thus we are all to be humiliated by the mockery of a Parliamentary declaration, in clear and unambiguous words, that these titles, assumed ostentatiously by the authority of the Pope, are not recognised by the Parliament. Magnificent! But recognised by everybody else, just as the Irish titles are, and as the Ministers themselves declare they ever will be. The Quakers do not recognise the titles of John Russell and George Grey, but John Russell and George Grey fell down and rose up again, nevertheless. And the Romish hierarchy go on as well without Parliamentary titles as with them. The 'miserable rag'—the milk and water, minus milk—the emasculated imbecility of John Russell and George Grey—is all that remains to England, after the brave struggle of ages against the despotism, cruelty, and corruption, of the Court of Rome. The pride of national independence is strangled between the clasped hands of the Ministers of the Crown and the emissaries of the Tiara."

For ourselves, we agree with those who think, that, however, deficient the amended measure may be, it is of great importance. It is of importance to make it manifest that the nation resents the aggression, and is attentive to the movements and alive to the machinations of the Church of Rome. While we fully agree with the following remarks of the Edinburgh Witness:—

"We are firmly persuaded that it would have been at once right in principle, and sound in policy, to have met the Papal aggression by a more extended front. The bill seems a most ingenious solution of the problem, under what conditions might the strength of Government be most disadvantageously exerted. In any other position, Lord John could not possibly have had more opposition from the one party, and less support from the other. It is the *minimum* of resistance which the bill offers to the Papal aggression. Now, Lord John ought to have known that, in framing his bill on this principle, he had done enough effectually to alienate the party of the Romanists, but not nearly enough to draw forth the hearty support of the Protestants. A bill which offers the *minimum* of resistance can receive only the *minimum* of support, and will not abate a jot the hostility and opposition of that party whose pretensions it is intended to repress. With a better bill the Government could not possibly have been weaker on the one side, and would undoubtedly have been much stronger on the other: we cannot but attach much importance to the views contained in the following remarks of the same journal:—

"What we have so anxiously looked for was some sign in the policy of the country that the tide was at last to turn, and that the measure of Papal concessions, emoluments, and honours, was now full. Apart altogether, then, from the intrinsic efficacy of the Papal Aggression Bill, we deem the measure of sufficient importance to be prosecuted by the nation. For, first, it is the Nation's Testimony,—emitted with all the solemnity which the most august and public forms can bestow,—in behalf of its own Protestantism, and against the Popery that threatens it. Britain hereby declares that she is still a Protestant country,—that she is determined to abide Protestant,—and that she spurns with the indignation which becomes a free and mighty State, the ignominious and foreign yoke to which the Catholic nations around her have bowed their necks. The attitude is a noble one, and cannot but be galling to Rome. Besides, it will tend to hearten thousands who are now groaning in expatriation and in dungeons, by showing them that there is one nation bold enough to stand forth in behalf of liberty, against a power which is now running riot in crime and horrors on the Continent. But second, and having respect to the merits of the bill, we attribute importance to it because it meets the aggression in the very form in which the aggression has overtaken the country. The form which the aggression has assumed is that of the 'Territorial Titles,'—titles avowedly derived from a foreign power, and implying, or meant to imply, a right to govern the Queen's dominions irrespective of the Queen's prerogative. This is the aggression. Now, the resistance assumes the same form. Just as the Papal aggression converges into the one point of 'Territorial Titles,' so the resistance offered by the bill converges into that one point also: it abolishes these titles, together with all the assumptions and powers founded on them. As a first measure, then, it is the very thing that was needed."

The deficiency of the measure, however, seems to have given a new impulse to the protestant demonstration on the part of the nation. "Monster meetings" have been and are still to be held in the large cities: and the students of the universities are addressing the Throne and petitioning Parliament against the presumptuous designs of the Pope. Thus good, to a certain extent, has been brought out of evil. At this distance from the

scene, we can only say, "we wish the Bill were more decided; however, we know that God is king over all the earth, and we can with all confidence commit His cause unto His care."

The following extracts from *Evangelical Christendom* deserve a place in our editorial Summary. The first is from the Paris correspondent:—

"FRESH ATTACKS ON CHRISTIANITY.—It seems that for some time past the anti-Christian writers have redoubled their ardour and violence in the attacks on evangelical truth. M. Edouard Guinet, Member of the Legislative Assembly, and literary professor at Paris has published a little book, entitled, *De l'Enseignement du Peuple* (On the Instruction of the People), in which there are many assertions that ill accord with the elementary bases of religion. M. Pierre Leroux, one of the heads of Socialism, has published a new pamphlet, in which he endeavours to reduce Christianity to the simple rank of a political institution. M. Amédée Jacques, editor of the philosophical publication named *La Liberté de Penser*, has recently exhibited a very vehement article, not only against Roman Catholicism, but against Protestantism, and all communions which believe in a revelation. This philosopher places Descartes before Luther; he accuses the German Reformer of having simply founded a small Dissenting Church, and denies Christianity even the honour of having abolished slavery in Europe. Another writer has translated into French the atheistical work of Feuerbach. Generally, the *National* and the journals of the Opposition neglect no opportunity of throwing doubt, sarcasm, and mockery on the most holy doctrines of faith. I could cite many more examples, but these are sufficient. Whence proceeds this revival—this redoubling of opposition to all forms of the Christian religion? This is a question which naturally presents itself to the mind of the reader. In the reign of Louis Philippe, and at the commencement of the Revolution of February, the publications hostile to Christianity were much fewer. The organs of public opinion then often even pleaded the cause of religious sentiment. Now it is completely different. I again ask, why this change of attitude and language? This phenomenon is easily explained. The aggressions against the revealed faith have increased in France with the progress of clerical pretensions. The same thing has always occurred in the same circumstances. Voltaire, Diderot, Helvetius, and Jean Jacques Rousseau preached infidelity during the last century, because the priests were rich, arrogant, and powerful, and exercised great influence even in the affairs of State. After the return of the old Bourbons, in 1814, and especially under the Government of Charles X., books, pamphlets, and political journals were full of bitter invectives against religious opinions, because those princes openly favoured the usurpations of the Jesuits and the ultramontane party. At the present time, similar causes produce the same results. The majority of the Legislative Assembly and the Ministry of Louis Bonaparte having opened every door to the ambition of the Popish clergy, and having subordinated learning, politics, and the rights and conquests of society to the mitre of the bishops, anti-Christianity re-appears, impiety again raises its head, and tries afresh to root every kind of faith and piety out of the hearts of the French."

ADVANCES OF POPERY IN PRUSSIA.—M. Post, writing from the Grand Duchy of Posen, says, "Every member of our church is a distinct object of priestly attention and intrigue; and where no personal communication takes place, some of the thousand accomplices in the service of Rome, who constantly cross our path, put the various means into play by which they hope to effect his conversion." "Nearly all the continental governments have, since 1848, drawn their principal succour from Rome. Incredible as it may seem, it is even so in Protestant Prussia. Our late Minister of Foreign Affairs, the well-known Radowitz, a true Jesuit, though a concealed one, has quite gained our good king, and made the state an engine of ultra-montanism. The Protestant Church of Prussia is likely to lose her Protestant character altogether, and become an appendage to Rome. Government evidently aims at the extension of Papal authority, awakening the apprehensions of evangelical Churches, while the excitement of the public mind continues to increase."

TESTIMONIALS.—PUBLIC OPINION.

[We beg to direct attention to the following very forcibly written article. With regard to the special question mooted in the paper, we should certainly be disposed to employ stronger language in approbation of the distinguished public servant who is about to leave us. But on the general question here discussed, the sentiments so well expressed in the following lines meet with our hearty concurrence.]

Is there such a thing as public opinion in India? if there be, on what may it be based? What means have we of judging public acts and public men? Do we know who are the parents of the measures we approve or of those we condemn? who suggests the laws issuing at uncertain intervals

from the legislative mint? who approves or modifies them? In reply to all these questions we can say nothing or next to nothing; we are in a dense mist that oft leads us into wrong paths, transposing, as in a mirage, wisps of stubble into forest trees, mud walls into palaces, and shrouding from our view all that is solid and real.

These thoughts are called forth by the approaching departure of an Indian statesman. The Hon'ble Mr. Willoughby will shortly leave our shores after two and thirty years of uninterrupted, and as every body says, intense, labor amongst us. But who is there of the public in a situation to know to what objects that labor has been devoted, or what fruit it has produced? On one side we hear praise; on the other, blame. Some tell us he has been the Atlas supporting unseemly the administrative globe of this our little western world; others hint that it would have rolled forward on its course more smoothly, but for this dead weight. Some attribute high statesman-like qualities and stern honesty of purpose; others complain of narrow views and selfish or channish principles. What facts have we to guide us through this contest of opinion? The notice published by Mr. Willoughby's friends points to the suppression of Infanticide in the Guzerat peninsula; but we have always heard the foundation of this measure attributed to Colonel Walker and Governor Duncan. As far as published reports show, Mr. Willoughby recommended certain stringent additions, the merits or demerits of which have never been made the subject of public controversy, beyond an early article in the *Culcutta Review*, which appeared to think that the moral treatment of the disease had been too much overlooked in stern coercion. Before we decide on the merits of these restrictions, we should examine what they were, and what their fruit generally, lest haply we praise where censure might be due. We should also consider how far the conduct of the persons successively entrusted with the powers of Government over that quarter of India, and perhaps the exertions of the good men employed in teaching Christian truth there, may have aided in the extermination of the crime, if indeed this desirable end have been fully attained. Public approbation as the reward of well doing, should be apportioned amongst all the laborers in vineyard according to their deserts. The blue book informs us that Mr. Willoughby's successors suggested changes and additions; and save in the matter of public prizes having been given to encourage essays against the crime, we are not aware to what extent Mr. Willoughby's measures have been modified or added to.

Dim as is our light in viewing this portion of the career of the departing statesman (and what a speck is this in a long public life!) for almost all else we feel ourselves quite in the dark. Perhaps the seeds of our most valued reforms were sown by him; perhaps obnoxious measures owe their parentage to him; who can say? We are like men playing at blindman's buff, and grasp at the wrong party oftener than the right.

On the present occasion we are disposed to view the departing Senator as worthier than many of the preceding Tritons among minnows, who have left us rich in the suffrages of place-men and diners-out, strong in plate and subscription lists. We are disposed to look on Mr. Willoughby as a valuable servant of the Company, as a pains-taking, and in the main, right-minded civilian. His mind seems to be eminently practical; his minutes on all the proceedings of the many local societies he has supported, show this.—It is probably true that he is more attentive with his pen to the *fortiter in re*, than to the *suaviter in modo*; and he may be unconscious, rather than forgetful, of the characteristic of great minds to draw others unto themselves. We might even agree with those who charge him with placing class, above public, interests, whence rumour whispers differences in high places. All this and much more of praise or of blame might be said; but, whatever our opinions, we must base them on the floating rumours of society, on the observations of men who perhaps know little more than ourselves and may speak under the bias of friendship or of fancied wrong.

What guarantee is there for good government under such

a system? When men labor like moles in the dark, what check is there against wrong? States may be undermined,—we see them tottering all around us; society may be undermined,—what know we? honest, pains-taking, enlightened men may be striving with or without success to maintain the national honor and public virtue,—still the question ever repeats itself: what know we?

It is not good that a system should exist reducing the virtuous and the vicious, the wise man and the fool, in a great measure to one common level. Out of Queen Victoria's empire, some dozen or so of men alone know truly the good fruit from the bad, and this knowledge they keep to themselves. Rarely is the veil withdrawn that screens Indian Statesmen from the public eye. Some member of the Senate, perhaps from private, perhaps from unworthy, motives, calls for despatches, and then for the first time do we see what our public functionaries have been doing, or writing, or signing; for blue books alone are delusive tests of the calibre of men in high places; and so the world rolls on, each one conscious that imbecility may be screened, that talent may be hid, that the public may be mystified, and that, under the prevailing and coveted secrecy, nothing certain can be known of any man, or of any thing.

Under such a system is there any wonder that the great majority of our statesmen should settle down into red tapists saving themselves trouble, by mooting no troublesome questions for the consideration of those above them, and by tramping with iron heel on the disturbers of their repose from below? What shall repay men for stirring up a dunghill so prettily covered with poppies?

It is not right that public men should thus necessarily pass away, without our knowing whether they have done good or whether they have done evil. The system is not sound that, apart from the higher motives of religion, removes from humanity the sharpest spur to virtue and the strongest curb on vice and indolence. India will not be well governed until the present system, worthy of ancient Venice, be sent to keep company with Schedules A. and B., of rotten borough notoriety; until its councils are thrown more generally open to men of merit without distinction of caste or color; until the measures of Government, not calling for secrecy under any high principle of policy, be publicly discussed; until all reports of the state of the country and of the measures proposed for its amelioration, be printed for distribution, instead of being laid to sleep on Secretariat shelves. The merits of public men and of public measures will then be brought to light, and the practice of testimonial-giving, now too common in Bombay, be something more than a mere follow-my-leader play, based on nothing more substantial perhaps than the remembrance of an appointment, or a dinner.

Mr. Willoughby has come before the public in his official capacity, chiefly as an advocate for the absorption of native states, and latterly, in the matter of education. We are not going to rip open again the thorny question of Sattara, but we have heard differences of opinion on that point assigned as a motive why the testimonial list is bare of many signatures. Without at present expressing any opinion on the disputed policy, we admit that there is something more captivating in the generosity that shelters feebleness, than in the energy that destroys it. On education, we adhere to many of Mr. Willoughby's views.

We wish him God speed on his journey to his native land, trusting that he will turn his great industry and abilities to the future service of India.—*Communicated.*

THE HINDOO CASTE SYSTEM.—There is nothing in the social institutions of the Hindoos that strikes the mind of a liberal European with so much astonishment, as the caste system. That inhabitants of the same country, citizens of the same town, neighbours dwelling in the same street, in the same circumstances as regards poverty or riches, and bound together it may be in the closest ties of friendship, should not only refuse to intermarry with one another, but even to sit down together

to dinner, or take a glass of water the one from the hand of the other, seems altogether the very height of absurdity. The perfect sincerity of their attachment to caste is manifested every day by Hindoos in a strict adherence to its rules even when they hereby expose themselves not only to pecuniary loss, but to privations that sometimes end fatally. If a person of superior caste comes into the place where a man of higher caste is cooking or eating, nothing will prevent the high caste man from throwing away all the food he has been preparing, and breaking all the earthen vessels, and scouring all the metal ones to free them from the pollution they have contracted. If the robe of a Brahman obliged to go out after bathing before dinner comes in contact with that of a low caste man, his ablutions must all be performed anew before he can eat his meal. Nay the stricter sort, although not conscious of having come in contact with any thing, will after returning from the public street deem it proper to bathe themselves anew before eating, simply from the presumption that they may have come into contact with some person or thing that was impure.

This superstition was near being attended with rather serious consequences a few years ago in the return of some native troops from Aden to Bombay. The winds were light and contrary, the high caste sepoys' rice, biscuits, and water failed them, for they cook no food on board a ship, and had not the vessel been able to run into Mangalore, the consequences would have been most deplorable, as the health of the men had even then severely suffered. After all, however, caste like most parts of the Hindu politico-religious system, does not really seem to bind the conscience, but simply to make a certain line of conduct imperative from regard to the opinion of the world. The difference between these two things we may illustrate in the following manner. When duelling was more fashionable than it happily now is, most persons of a certain rank would rather have lost their lives than have refused to fight a duel. No one ever fancied however that duelling was a matter of conscience. On the contrary, truly conscientious persons were then as much opposed to the practice as they are now, but the power of public opinion in most instances overbore conscience, and reason, and the fear of death. Such is the case among the Hindoos. The Brahmans have a story confirmatory of this view, which they tell among themselves, to the effect that ten Brahmans when travelling came to a village about mid-day where they could have no water to drink except what had been drawn by a low-caste man. Nine of them agreed that owing to the necessity of the case it was expedient that the rule of their caste should be held in abeyance, and that they should satisfy the pressing demands of nature. These accordingly used the water; one only stood out. On the way home he imprudently began to taunt his companions with their dereliction of duty, and to threaten to get them turned out of caste by disclosing to the community the offence they had committed. One of the shrewdest of their number turned round on him and said; "Well, is not the word of nine Brahmans better than that of one"; and carrying out his threat laid an information of transgression of the rules of caste against the solitary abstinence, and by the testimony of his fellow water-drinkers, had him expelled from the community.

Another Hindoo story, which has the advantage of being a genuine piece of history, will illustrate some other points in regard to rules of caste. Ragoba who usurped the Peshwanship at Poona, in the end of the last century, and attempted to keep his place by the aid of the English, sent two Brahman Ambassadors to London. They freighted a vessel to Suez, laid in their own provisions and water, keeping them quite distinct from that of the crew, and with a servant of their own caste to cook for them, they got safe to Suez without any violation of the rules of caste. At Suez however they were entirely at a non-plus; there was no river, no spring, no water drinkable except such as had been brought many miles on the backs of camels from a well much too far for them to go to. To make this water pure it was necessary that it should have been poured on the ground and have run in a trench the length of 150 feet; after that it might

have been taken up and applied to Brahmanical use. Alas! the framers of this law knew nothing of the thirsty soil of Arabia. Long ere the water liberated from the pukhal on the camel's back could have got to the prescribed distance the sands of Suez would have drank it up, and therefore there was no help for it but that the Brahmans should use the water that had been drawn by Musselmans, and carried in skin bags on a camel's back. After getting to the Nile they were again blessed with a running stream, which nothing can ever pollute. Our Ambassadors returned to India by way of Persia and had to cross the Attock to get into India. This was their second offence. No Hindoo may cross this river without the loss of caste and at that period, about three quarters of a century ago, it was understood that crossing in a boat occasioned defilement; though a writer in the Asiatic Transactions thinks that if a man had been able to fly over like a bird, without touching anything that touched the waters, he would have escaped pollution. However this may be, Hindoos innumerable in our late expeditions into Afghanistan have crossed and recrossed the river, and it is I suppose by the stricter sort ruled that if they do not actually touch the water there is no harm done, while others, probably fancy that the English Sircar has disenchanted this potent stream so that when marching under the orders of Government, it can do them no harm.

To return however to our Ambassadors. They were condemned by the Brahmans on the two above mentioned counts to be born again by passing into and coming out of a golden cow, which cow was afterwards to be broken up and distributed among the Brahmanical community. This would have been rather an expensive affair and the sentence was commuted; and after a feast and presents the transgressors were readmitted into caste. The consideration of the origin of the caste-system in India must be deferred to a future occasion.

ANNUAL EXAMINATION OF THE FREE GENERAL ASSEMBLY'S INSTITUTION.—In our last issue we stated in general terms the connection between the great systems of moral and physical truth—that the former, as giving vitality and importance to the latter, is worthy to be enthroned upon, and to preside over it. We also cited the best testimony which our age,—an age of the greatest advancement in the science of education,—can produce, to the effect that "religion is the best—perhaps the only—basis of popular education." We might indeed have gone further back for such testimony, and put to shame some of our professedly Christian educationists. Even heathen authors have expressed themselves very strongly on the importance of connecting moral with intellectual education. Plato and Quintilian laid it down as a first principle, that instruction, which does not make men *better* as well as wiser, is essentially defective, and unworthy of public patronage. In that part of his Institutions which relates to early education, Quintilian inculcates the most watchful care over every moral influence to which the youthful mind may be exposed. A model of mental discipline, taste, and rectitude himself, and well acquainted with all the principles of education known to his age, or to preceding times, he requires the teacher to be a *holy man*—"praeceptorem sanctissimum," and to discourse much to his pupils of the honorable and the good—"de honesto ac bono." His profound maxim, that none but a good man can be an orator, is more frequently quoted than understood. He evidently saw, what many, under better advantages, have yet to learn, that to the highest order of mind moral rectitude is essential. It is a great misfortune that teachers who would never venture to deny this in theory, should utterly disregard it in practice. The Spartan principle, likewise, to which they adhered with inexorable fidelity, may well shame many who are engaged in the training of the young—it was, to teach that, which would be most valuable to the youth in manhood. None will deny that we should train up a child in the way in which he should go, that when he is old he may not depart therefrom; while many make religion no part of the plan of education. Especially may this principle shame the Christian Government which excludes religion from the education it provides for the

people. If it is the duty of the government to provide any education for the people, it is its duty to provide such as is fitted to refine and dignify public sentiment, to enlighten men on subjects of personal and social, of private and public duty; to afford the highest and purest standard of usefulness; and to make the people wiser, and better, and happier than they would otherwise be. And if Christianity is the perfection of moral science, which only those who are worse than infidels will deny—then christian education is best fitted to do this—to make individuals and communities truly prosperous and happy. The French Poet D'Aurat employed the latter years of his life, in the attempt to discover, as he believed he could, the whole Bible in Homer; and, assuredly one might almost be excused for the opinion, that the authors of some of our schemes of education, either set very little value on the Bible, or think with D'Aurat, that its sublime morals, its spotless purity, its eternal sanctions, and spirit of peace, order, humility and love, may be discovered by youth in the study of Euclid, Aristotle, Herodotus, and their disciples. The great precept of education should be to make use of all the means we have to bring out the best feelings, the best mental action,—it should be to press upon the attention those objects, and those only, which naturally cherish and strengthen these feelings. The best feelings are, of course, the feelings which most become our true condition; and the objects which naturally produce these feelings are the objects, which make that condition what it is; the objects with which we stand connected as intelligent, moral, social, immortal beings. Any view of life which overlooks important relations of the human mind, especially its all-important spiritual and eternal relations, is something less, infinitely less, than the truth, and cannot be wisely or safely made the foundation of a system of education.

Thoroughly persuaded of the vital importance of this subject, we rejoice in the existence of Mission Schools. The system of education pursued in them, is that which our views of the cardinal principles and the objects of education would lead us to adopt. The main part of their scheme is devoted to the enlightenment of the conscience and the cultivation of the affections; and therefore the Bible is taught systematically in all the classes. Science is not neglected. It is taught, and well taught. But it is so taught as to be, what it must always be when in its right place and rightly taught, the honored and efficient hand-maid of religion in advancing the glory of God, as the moral Governor of the world, and in blessing mankind, as the children of His Providence. Such, indeed, is the only end of science, which can render it an object of intense and enduring interest to the whole human family. No one who attended the recent annual examination of the Free General Assembly's Institution at Ambrolie can question these remarks, so far as the system of education in that Institution is concerned. The classes were examined very thoroughly in Mathematics, Physical Science, Chemistry, History, (civil and ecclesiastical) Mental Philosophy and Logic, English Classics, Natural History, Natural Theology, Evidences of Christianity, Biblical Theology. The Essays read were of a very high order. At the conclusion of the examination, Major Jacob, who had occupied the chair and taken an active part in the actual examination of the classes, expressed his great satisfaction with the appearances of the pupils, and his surprise at their attainments—especially in the departments of Physical Science, Natural History, and Biblical Theology; and he urged the young men, in "thoughts that breathed, and words that burned," to improve their great advantages. His address, which was prompted by what he witnessed on the occasion, made a deep impression upon our minds, and will never be forgotten. He spoke of the devotedness, zeal and abilities of the Missionaries, as one who really appreciates their labors. This must have been an encouragement to them, and must have been regarded by them as a noble indemnification for the injustice which is too often done them by the misrepresentations and even abuse of others. We must conclude, altho' we have not finished. We shall have something further to say respecting the School division of the

Institution; as the farther we go back to the beginning, the more important does the subject of education become.

E. H. TOWNSEND ESQ.—In the list of Passengers proceeding by the *Victoria* to-morrow will be found the name of Edward Hume Townsend Esq. late Revenue Commissioner, a distinguished Servant of Government, and one who possesses the affectionate regards of a numerous circle of personal Friends. We cannot allow him to leave our shores (having no expectation of returning) without permitting ourselves the gratification of bidding him an affectionate farewell. After an acquaintance with him of nearly a quarter of a Century, we can truly say that the better we have known him the more we have learned to value him. Of his public services it does not become us to speak; though we may express our admiration of the unwearied zeal and entire devotedness with which we have known him discharge the duties of the important offices he has held. Mr. Townsend has twice filled the office of Secretary to Government; was for some time Collector of Belgaum; and for the last five years has been Revenue Commissioner of the S. D.

It is in his private capacity that we wish to speak of him; and to express our sense of the loss this Presidency sustains by his retirement from India.

Brought at an early period of his Indian career to a heartfelt apprehension of the grand truths of the gospel, he was led to examine every thing in the light of holy Scripture, and to weigh them in the "balances of the Sanctuary;" and was thus enabled to make an open bold and steadfast confession of that adorable Saviour who had purchased him with His blood. This confession he has maintained consistently up to the present time. He has been a foremost supporter of every Scriptural means of doing good; and though by conviction and preference an attached member of the Church of England, he has not limited his assistance to any party or denomination. His is truly a Catholic spirit. He loved all who love the Lord Jesus Christ. Though in the receipt of handsome allowances for so many years, he is returning to his Native Land, after 29 years service, what may be called a *poor* man;—having nothing (or next to nothing) beyond his pension. His was not the mind to hoard up. Though upon principle he mixed not with gay assemblies, and gave no expensive entertainments, his hospitality was unbounded. We have been his guest residing under his roof at a time when upwards of a dozen friends have been sharing with us that privilege. It is in the Home circle that Mr. Townsend especially shines. He is to the core an Irishman. And his true patriotism was shown during the famine year of 1847, in a way that would call forth the admiration of all who might know it. But no call of charity or scheme for furthering the gospel, which commended itself to his judgment, failed to receive his assistance, though his name may often be sought in vain in the Subscription Lists. His departure will be a great loss to the different religious Societies of Bombay; and he will be followed by the prayers of many. May it please God to grant him a happy meeting with his family! We bid him an affectionate farewell!—

We have heard with much pleasure that an address will be presented to Mr. T. to-morrow by the Missionaries resident in Bombay; and that his friends are arranging for some suitable testimonial to him.

Review.

—*The Method of the Divine Government, Physical, and Moral. Second Edition. By the Rev. James M'Cosh, A. M. Edinburgh. 1850.*

Homo, minister Naturæ et interpres, according to the well-known pregnant aphorism of Bacon—"man, the servant and interpreter of Nature" is, in these days, much addicted to the "interrogation of Nature." The physical sciences, throughout all their ramifications, are pursued with restless activity. One of the distinguished band of physical discoverers, who is at the same time noted for powerful thinking and very admirable writing—Hugh Miller—has declared that the great bent of the intellect of the age is towards physical research. The period, says he, has been when all the great intellects leaned

towards the theological; at another time, the metaphysical summoned forth all the deeper mind; but at present the sciences which are classified under the head of Natural History engross the far greater portion of the reflecting portion of mankind. The inference that the writer we quote draws from the fact in question, is that ministers of the Gospel in particular, and Christians in general, should direct their best attention to the physical sciences, seeing that in the reconciliation of faith and philosophy which, as new discoveries in the field of science are made, perpetually recurs under different conditions as the great problem of each successive generation, the assault by the unchristianized intellect of the day will certainly be from the stronghold of physics. The metaphysical subtleties of Hume, which were the embodiment of the irreligious spirit of a preceding generation, are far less formidable now, because they fall less in with the spirit of the age, than treatises perchance betokening far less thinking power—such as the flimsy “Vestiges of Creation.” We admit both the fact and inference—with this qualification, however, that we do not anticipate any assault from the side of physics at all so formidable as that from the side of metaphysics. The hostile force of physics comes forth in daylight, an array of solid and tangible facts (real or supposed) that are completely capable of proof or disproof; while the metaphysical army of objections are cloudy phantoms which hover over you, but mock your grasp—dim shadowy forms that haunt you in the dark, and are terrible because they are ill defined. We cannot see that any great danger threatens Revelation from the physical side, and the wretched success of the “Vestiges” is one proof of the powerlessness even of that science which in its imperfect state assumed the most menacing aspect of all against the truth—we mean Géology to—get up even a tolerable *prima facie* case.

Nevertheless, although we think no serious attack need be dreaded from the physical quarter on the evidences of the Christian faith, it does by no means follow that religion is not in danger. The evidences of Christianity may be admitted while its doctrines are misunderstood; the outward shell and body may be retained and even vigorously defended, after the animating spirit has fled. Now we think that in the strongly physical—or say material—bent of the intellect of the age there lie some most formidable dangers. And certainly one of these is the very forgetfulness of danger which seems to come over most men in dealing with physics. It seems to be all but universally taken for granted that it is the easiest thing conceivable to “rise from Nature up to Nature’s God.” How often are we told that “an undevout astronomer is mad”—a most indubitable truth; but not more so than another which it helps to throw completely into the shade, viz. that in that case mad astronomers are far more numerous than sane ones. It is most perfectly possible for the mind to maintain a life-long busy connexion with the material world in all its manifestations, and yet end in losing sight of God altogether. Who has not sorrowed in reading the wonderful productions of a Humboldt, to observe that the idea of God in his mind seems to be little more than a primordial necessity or fixed principle of law? Or who is not shocked to hear M. Comte’s assertion that “in these days the heavens display for minds familiarized with true astronomical philosophy, no other glory than that of Hipparchus, Kepler, Newton, and those who have helped to discover their laws.” It may be said that these cases are exceptional and extreme; but that nearly all our great physical philosophers are men who delight to acknowledge God, devoutly tracing His busy hand, whether wheeling the silent spheres or pencilling the petals of the smallest flower that is. Well, if all this be granted, still when we say that physical philosophers acknowledge God, let us not be the slave of mere terms. The Christian and the Heathen both acknowledge God; but is the object the same to both, because the designation is? The physical philosopher acknowledges a God; but we must pause before we assert that his God is the true and living God.

We have had treatises after treatises in demonstration of “the power, wisdom, and goodness of God,” until every child has the words by rote. Do then these great attributes—glorious as they are—exhaust the catalogue of His high perfections who sitteth enthroned on the riches of the universe and in whom we live, and move, and have our being? If Christianity is true, they most assuredly do not. The whole question of God as a lawgiver—the upholder of moral sanctions—as a holy Being,—the whole relation which He bears to Sin, that great and tremendous fact—these things, and such as these, are entirely omitted in our teeming disquisitions on the skill, the power, and the kindness, that are traceable in the Divine works. He then that limits his attention to those representations of God which are contained in such books, fashions a God to himself.—His God is not the true God; for how can an imperfect God be God? We do not speak against the study of Natural science; on the contrary, we enjoin it as a sacred duty, for God is partially revealed in Nature, and precious beyond utterance are the traces of His feet wherever we behold them. But we do most loudly protest against the idea that the natural sciences, especially as now studied, convey a sufficient knowledge of God. Omnipotent power controlling matter a Designer of boundless skill—an Architect and Preserver of the

universe—these and such like conceptions of God are ably and eloquently expounded in numberless writings—and they are well, but they are not enough. There are manifold deep problems both in the *macrocosmos* without, and the *microcosmos* within, on which no light is cast by the principles enunciated in our best popular treatises on Natural Theology. We yield to no man in our admiration for the beautiful work of Paley or the Bridgewater treatises, so far as they go; but what we maintain is, that they illustrate but a portion of the subject, and that partial truth, when taken up as a full exposition, is as dangerous as positive error. Every one must have felt that in passing from the views of Deity put forth in such works as those now referred to (with the exception of Chalmers’s Bridgewater treatise) to the views enunciated in the Scriptures or our standard religious works, the transition was abrupt and violent. We felt as if we had been suddenly tossed across a deep gulf into a totally new territory, in which every object was more or less diverse from those we had been accustomed to. If there appeared no positive opposition between the two regions of belief, there was at least an ominous absence of expressed harmony on deeper questions.

Now is this a necessary discrepancy? Do Nature and Revelation necessarily stand apart, each telling its own tale with but few of their deeper intimations common to both? Are power, omnipresence, wisdom, goodness, the only attributes of the Divinity to which Nature testifies, and are the momentous declarations regarding His righteousness, holiness, and grace that are communicated in the Scriptures, wholly unsupported by the works of His hand and the ways of His providence? We believe not. We believe that Nature says far more than is generally known. She speaks, perchance, in whispers; but these whispers are audible to the willing ear. She utters in a still small voice more than many think of that which Revelation proclaims upon the house top. Or if she volunteer not her testimony, she will respond at least when “interrogated.”

Our proposition then is simply this: While Nature never can sufficiently reveal God, and the very idea of Revelation pre-supposes the disclosure of truths above the reach of the unaided intellect, yet the parallelism—the analogy, as Butler would say—between the two, runs much farther than is generally seen; and intimations of some of the profounder principles of the Christian theology are traceable by him who carefully and reverently interprets Nature.

So far then from dissuading men from the study of Nature we exhort and entreat them to prosecute the study. Our earnest request is that Nature be examined more profoundly than she is. We do not refer to a poetic contemplation of her, such as Wordsworth enjoins to when he speaks of the mind being “wedded to the godly universe, in love and holy passion” (although this romantic attachment, when chastised by Christianity, we do not scorn, but on the contrary admire and praise, if haply too cold to sympathize with it) but we speak of the clear calm perceptions of the intellect, proceeding on the strictest principles of the inductive philosophy, and keeping both the imagination and the heart in check, until the rigid demonstration, link by link wrought out, is faultless and complete.

We shall revert to this topic. We have not forgotten the work which stands at the head of this article; and, after this preface, we shall direct the attention of our readers to some of the many important views which it clearly and beautifully unfolds.

Correspondence.

TO THE EDITORS OF THE “BOMBAY GUARDIAN.”

CHRISTIAN ANTIQUITY—Clement and Papias.

GENTLEMEN,—Of the works that have come down to us from the first ages of Christianity, few breathe the pure and genuine spirit of the gospel. This assertion indeed is at first sight rather startling but still it is true, and it also admits of an easy and natural explanation. The oldest piece of Christian Antiquity which has been preserved to us is indeed a notable exception to what has been affirmed, we mean the Epistle of Clement of Rome to the Corinthians; on the truly evangelical spirit of which I have already had occasion to make some remarks. It is worthy of that Clement who was “a fellow labourer” of the Apostle Paul, and “whose name was written in the book of life.” Yet even of this precious piece of Christian Antiquity we have but one copy, and that mutilated. In the dark ages of Papal domination, priestcraft, and superstition, such genuine effusions of a pious mind were little valued, and probably we owe the preservation of this Epistle rather to the position that Clement occupied in the Church of Rome, than to its own intrinsic excellence. Another pious and truly Apostolical Christian writer, Papias, composed a work in the beginning of the second century, containing in five books, a collection of as many genuine facts concerning our Lord and his Apostles as he could collect from John the Apostle, and his disciples in Asia. To this book of his we owe several important facts relative to the origin of

the gospels, and other points in the early history of the Church, which have been quoted by Eusebius, but the book itself is lost. The Roman and Grecian Church both profess to hold the tradition of the Church in the greatest reverence, and maintain that we cannot interpret the Scriptures without it, and this most ancient record of traditions made by a disciple of the Apostles themselves within a quarter of a century after the death of St. John the Evangelist, they have treated with so much neglect that not a single copy either in Greek or Latin has come down to our times. What can be the cause of this if it be not that the work of Papias was too evangelical to answer the ends of those who sought salvation by pilgrimages to the tombs of Martyrs, and by macerations and fastings; and too illustrative of the spirit of him who commanded his disciples to call no one in his Church Master, for those who were constructing a system of spiritual despotism? Papias directed the eye of the Church to the New Jerusalem which was to come down from heaven; and the Churchmen of a later age would have Christians to look to Rome and Constantinople, and therefore his work was thrown aside, and allowed to fall into oblivion. He displeased also the philosophical party by the literal interpretation of many passages of Scripture in reference to the Millennium, for which he was branded as a man of shallow intellect; nevertheless according to Eusebius, who gives him this character, he had influence enough to draw after him Irenaeus, Tertullian, Justin Martyr, and others, the most famous men in the primitive Church during the second century. The solution of the paradox with which we commenced is now easy. The works of the best writers of the primitive Church contradicted the superstitions and despotic government established in the middle ages, and therefore they were first neglected and finally lost.

I am, your's, &c.,
A CATHOLIC CHRISTIAN.

Weekly Epitome of News.

THURSDAY, — APRIL 24.

— The *Achilles*, Mail Steamer, has brought intelligence from Hongkong, to March 29th inclusive. The insurrection in the provinces adjacent to Canton, seems far from being quelled. The whole tract of country reported to be in possession of the insurgents, is about the size of England and Wales, united. Chin-aho who had been tried for the murder of Captain Da Costa, R. Engineers, (February, 1849) committed suicide in prison, shortly after his conviction. The Governor General of the Philippine Islands had returned to Manila in triumph from his expeditions against the Suloos. The following official despatch describes the expedition:— "I have the pleasure to communicate to your Excellency that complete satisfaction has been taken for the outrage offered to our flag by the people of Suloo, on the 1st of January. Sixty days after its occurrence we have taken from them eight forts with one hundred and thirty pieces of ordnance, ammunition and other articles of defence. Although tenaciously defended the first forts were taken by assault by our valiant soldiers, who compelled them to abandon the remainder and fly to the interior of the island. All the forts and part of the surrounding town, the nucleus of robbery and piracy during the last 200 years have been reduced to ashes in the short space of 48 hours, and the Sultan Mahomed has escaped by a most disgraceful flight. The corvette "Villa de Bilbao" unfortunately grounded on the passage from Zamboanga to Suloo, which retarded our arrival. The attack commenced on the morning of the 28th of February, on which day the principal forts fell into our hands and on the following we took possession of the rest. We have to lament the loss of 34 killed and 84 wounded. Both the sea and land forces have given proof of their enthusiasm and valour in conquering the obstacles and dangers attendant on such an enterprise in such a climate. All which I have the honour to make known to your Excellency for your satisfaction, and for that of the army and the loyal people of the Philippines. I enclose a copy of the addresses delivered to the troops during the principal operations. God Preserve you many years.—Head quarters, Zamboanga, 7th March 1851.—*Urbizondo*."

— Coal in considerable quantities has been brought from Labuan to Singapore, and has been found, upon trial, to compare favorably with Welsh Coal. The future supply will, it is said, be regular and augmenting.

— The following is an extract from a work by Ki-ying, some notices of which have lately appeared. The favorable mention made of Christianity is said to have occasioned the disgrace of the author:—"Form of prayer to the God of heaven, with a preface composed by Ki-ying, governor-general of Kwang-tung and Kwang-si. In the Dictionary of Kang-hi, it is said, 'Jesus, western nations designate the Saviour of the world.' The books translated by western men, narrate the actions he wrought with great perspicuity. His religion regards the worship of God (*Shin*), and repenting of sins, as its essentials; and its teaching is, that in the world, there is

only this one creating celestial God (*teen shin*), who has power to rule all things and creatures, who is every where present, and knows all things. Because, when looking down upon the earth, he commiserated mankind, he commanded his ruling Son, Jesus (*Tac-tze-Ya-sü*), to descend, and to be born into this dusty, toilsome world. He gave up his body to save the world; he died and rose again to life; and many were the miracles he wrought. Those who believe in him do not worship images; but in public places, or in their private rooms, they purify their hearts, and repent of their errors, and turning their faces towards the God of creation (or the creating God) in the empty space (sc. *Khoong-choong*, the firmament, the sky), they kneel and worship, beg forgiveness for their sins, and implore blessings.

"Last year, I was commissioned to go to Liang Kwang, and also received the Emperor's commands to tranquillize the affairs of the foreigners; and therefore made strict inquiry concerning the religion practised by western men, in order to ascertain whether it was corrupt or pure; and having carefully examined all the time I was there, I came to know that what they teach had really nothing in it which was not good. I felt that I ought therefore to memorialize the Emperor, and request that, shewing kindness to men from afar, he would not persecute or prohibit it.

"Now it happened that my private secretary Li, told me of his sickness during the previous winter, and how that, when all recourse to the gods (*Kwie-shin*), to the doctors, and the diviners, had utterly failed, he chanced to hear of what Western men teach concerning praying for blessings; and at once turning his face towards the sky, he prostrated himself (i. e. *kotau*), and prayed, calling on the names of the God of heaven, and of Jesus. The next day he was quite well; and from that time, whatever he asked in prayer, he at once obtained.

"He therefore called upon me to write a form of prayer, commemorating the extraordinary answer of grace, and I have prepared and put it into a record book for future examination.—

"God (*Shin*) only is impartial; he opened the heavens, and spread abroad the universe; all that has form he protects, all intelligences (*Kwan-ling*) owe their activity to him. He mercifully regards mankind. Looking down upon the earth, there is nothing that he does not hear, nothing that he does not behold. How great are the works of God, shedding lustre through all time! But, alas! that ye, living men, are ignorant of the Divine Lord, (*Shin-chu*); and though fully fed, and warmly clothed, are ungrateful for these gifts of God! Depraved, deceitful, gain-seeking, and passionate, you willingly incur God's (*Shin*) anger! The appointed day of death will come, and the punishment of Hades is painfully distressing. Oh that you, men of the world, would change your hearts, and reform your lives! 'Do good and call down felicity,' are the excellent words of many ages. From this time forward worship God, and whatever you ask he will give. He will deliver you from eternal punishment, he will save you from your sins and miseries. The scrutinizing eye of God is on your thoughts; [and if good] all blessings will rest upon you! Accept our offerings."

The latter part of the above is what is termed a *chuh wan*, or prayer, and like most of such compositions among the Chinese, is written in a set style, and in short sentences of four characters each. The two last words might with propriety be rendered "Amen," for they form the usual ending of prayers; but their literal meaning is as given above. — *China Mail*, February 27.

SATURDAY, — 25.

— Mutinies and tumults are said to be of almost daily occurrence among the troops of the Nizam.

— The *Falkland's* engines work satisfactory. Her average speed on the trial trip was 10 miles an hour.

— The following is from the *Delhi Gazette*. "From Cabool, information has been received that Mohummud Ukram Khan and Gholam Hyder Khan, sons of Dost Mohummud, are obliged to fortify themselves in Balkh, as the people in the country round have not acknowledged their rule. They have informed their father that the Ameer of Bokhara has sent an army out against them; but that, in consequence of the want of boats, it has been detained on the banks of the river Hamoon. The Dost replied by desiring his sons not to annoy the Meer Wulee until they had settled Balkh."

— Accounts have been received from Bangkok to the 5th March. The indisposition of the King continued; reports were circulated that his health had somewhat improved, but his nobles give out the improbability of his life holding out many days. The Prakhlang and other high officers of state sleep within the palace. A grand offering had been made to the Priests. To each priest of the Royal wats was paid twenty ticals, and as seven thousand eight hundred partoo of the King's bounty, the sum of 156,000 ticals or \$ 93,680 has been distributed. It is stated that the King is anxious to secure the enthronement of two of his sons, as first and second King, but the high favor in which the two Chau-fas (his Majesty's half brothers) are in the estimation of the nobles, probably will over-rule the reigning monarch's desire as to the succession.

Considerable anxiety was entertained that the English would despatch another and a warlike expedition to the Siamese Court. The non arrival of the *Ariel* some weeks beyond the time she was expected at Bangkok gave rise to rumour that she had been seized at Singapore, and that the *Sir Walter Scott* had been detained here by the authorities. The arrival of the *Ariel* had dispelled these apprehensions, but the Siamese still fear approaching difficulties.—*Straits Times*, April 6.

MONDAY,—28.

—The Right Hon. the Governor, with his staff arrived in Bombay from Mahabaleswar, on Saturday.

—The *Poona Chronicle* is about to cease. The Editor of the *Bombay Catholic Standard*, has bought out the P. C. it is said.

—The following from the *Graham's Town Journal* contains the latest Intelligence from the Cape.

"The accounts which have been received from the frontier, since our last publication, are of a disquieting nature. A desperate contest was going on in the northern part of Victoria District, between the Burghers and Fingoes on the one side, and the Tambookies and rebel Hottentots on the other. The result was uncertain; but as Commandant Jonbert, with 500 burghers, had arrived at the scene of action, there can be little doubt of the ultimate defeat of the enemy. From Port Elizabeth, we have by the Phoenix intelligence to the 15th instant. The Kafirs were in great numbers in the Zuurberg and the Addo Bush. According to one report there were not fewer than 2,000 in four divisions. Another conjecture made the number 900. A sharp skirmish had taken place between a patrol under Mr. Thys Moolman, and a party of Kafirs, 30 or 40 in number, at Mr. Colman's farm, 'New post,' in the Zuurberg. Four burghers were wounded; one of them, Mr. Thys Strydom, of little Winterhoek, dangerously. Nine Kafirs were seen to fall. The enemy having subsequently received a reinforcement, the patrol were obliged to retire. A party of Kafirs had taken post at Prentiss Kraal, only nine miles from Uitenhage, and carried off 150 head of cattle. The inhabitants of Uitenhage had turned out en masse in pursuit. The Civil Commissioner of Port Elizabeth had received from Commando Kraal an urgent demand for assistance. Fifty volunteers from Betheldorp were about to turn out. Three hundred burghers were expected on the 16th from the lower part of Uitenhage District. An attempt which was made to raise in port Elizabeth a company of 50 mounted men, under Mr. Harries, proved partially unsuccessful, from the want of horses. But a party of 16 men, under Mr. Gould, had set out for Commando Kraal."

—A nephew of the late Dwarkanath Tagore leaves Calcutta this month for England. "He will be the only native representative," says the *C. Chr. Advocate*, "of the 40 millions of Bengal and Behor."

—The same periodical gives an account of the baptism, on the 18th instant, of two young Hindus, by Rev. Mr. Storror, London Society's Missionary, Calcutta. Three others had solicited baptism, but were detained by their friends.—Much excitement arose in consequence of this baptism, and Mr. Storror was summoned before a Magistrate on a charge of having abducted minors. But the two young men were proved to be of age, and they were allowed to remain with the missionaries.

—The Electric Telegraph between Diamond Harbor and Calcutta, is completed and is used with success.

TUESDAY,—29.

Observatory Report.

Abstract of Meteorological Observations made at the Magnetic Observatory, from the 21st to the 27th April (inclusive) 1851.

Bombay Civil Time.	Standard Barometer Corrected.		Aneroid Barometer.		Thermometer in the Air.		Wet-Bulb Thermometer.		Electrometer No. 1.
	10 a. m.	4 p. m.	10 a. m.	4 p. m.	6 a. m.	1 p. m.	6 a. m.	1 p. m.	Max.
April. 21	29.776	29.668			77.8	87.5	76.0	79.0	8
22	" 771	" 669			78.0	88.7	75.0	77.0	5
23	" 775	" 671			79.0	89.5	76.0	77.5	13
24	" 803	" 700			81.2	90.9	74.0	78.0	4
25	" 823	" 709			80.0	90.7	76.0	79.0	3
26	" 729	" 635			80.4	89.7	74.0	78.0	2

STATE OF THE WEATHER.

April 14th—Dense clouds scattered.

15th— " " "

16th— " " "

17th— " " "

18th— " " "

19th—Dense clouds and Cirri.

20th— " " "

Magnetic Observatory, Colaba,)

28th April 1851.)

—The Hon'ble Mr. Bell was sworn in on the 28th ultimo as Member of Council.

—The report of the Native General Library shows that on the 31st of December 1850, the number of Members was 84, of Subscribers 51; total 131. Rs. 1600 have been paid for books and periodicals since 1st of March 1849.

—The following is taken from the *Telegraph and Courier*—

"A letter from Kurrachee states that the Government have at last decided upon establishing a regular monthly communication by steamers, between that port and Moulton; the vessels now constituting the Flotilla on the Indus will be made available for the purpose of carrying Mess Stores and Merchandise up the Indus, on payment of freight; a convenience which has long been wanted on this great highway, and which will be very highly appreciated.

"It would be well if the Bombay Steam Navigation Company were to increase the number of the Boats on the Kurrachee station as soon as the Flotilla Boats come into operation. The encouragement of the stream of traffic by this route, and the withdrawal of the homeward bound voyagers from the Calcutta line will speedily render Bombay the favorite port of embarkation for Europe."

—A house for the accommodation of travellers has been opened at Kurrachee; it is called The "Rest House."

—The Commander-in-Chief reached Simla, the 12th of April.

WEDNESDAY,—30.

—The *Madras Spectator* says:—"Complaints relative to the want of water, multiply around. Most of the tanks have nearly or altogether run dry—the large one at the Red Hills is totally exhausted—and the wells are not in a much better condition. Unless we be blessed with rain during the next two months, the chances are that water will prove obtainable only in a few places. As for the outlying country, we fear that the inhabitants are doomed to much suffering, and that they will lose heavily in cattle and flocks. The prospect is therefore an anxious one, and we would suggest to the Clergy of all denominations, the propriety of offering up in their Churches petitions for rain. As to the natural probability of heavy rain falling here in May next, it is not very great. But two copious falls have taken place in that month, during the last twenty-nine years."

—The two following extracts are from the *Bombay Times*.

"The following extract from a private letter, received by Marseilles, contains some matters of intelligence we have not observed in any of our home files:—'The Peninsular and Oriental Company's Steamer Ship *Singapore* started on 17th March from Southampton for Bombay.—Reinforcements being required at the Cape of Good Hope, in consequence of the recent events in that Colony, the *Singapore* was placed at the disposal of Her Majesty's Government for the conveyance of troops without charge for hire, and the Government immediately availed themselves of that offer. Troops, to the number of 300 men, together with officers, were accordingly embarked by her. The *Singapore* will proceed under full steam power to the Cape, and thence to Bombay under half steam. It is anticipated that she will make a rapid voyage.'

"A Correspondent at Sholapore writes, under date 26th April:—'We have had a smart shower and plenty of thunder and lightning, but that was some days back, and it is now as hot as ever—only think in the shade 100 degrees. A new line of road has been marked out and surveyed from the Kristnariver to Sholapore—a distance of I believe ninety miles, and I hear that it is being continued to Hobbie near Dharwar, by the Executive Engineers of Belgrum and Dharwar. The first part has been done by a Conductor of the P. W. Department, who is now at this station laying down the survey for transmission to Government. Should this line be sanctioned, there will be a cart road of nearly 360 miles in length from Poona. The part of the road between Indapoor and Sholapore is now in progress under a Lieutenant of the Engineers, and not before it was wanted; but when it will be finished is a question, as I hear workmen are hardly procurable. The making out of this new line of road is due to Mr. J. D. Inverarity, who in fact wherever he goes does his utmost for the good of the ryots. And this will be a real benefit to them, as at present all their produce is brought on bullocks,—carts not being able to get over the ground when they have only half a load on them.—The new Commandant inspected the Battery of Artillery a few days ago, and I believe they are to be out with the guns on Monday for another inspection.—The wells are getting very low, and the water is very bad. Fever is prevalent in the city and a few cases amongst the Europeans in Camp. Cholera has not yet reached this station, though at Beejapore and the surrounding villages they are I hear suffering from it.—There is a gentleman now at Beejapore engaged in taking plans of the various palaces, tombs, musjeeds &c., that are to be seen there. I am told that the style of architecture of some of them is extremely beautiful: if so, the money will not be mispent. I have often wondered that Government do not employ several officers to take drawings of the many beautiful buildings that are to be found all over the country."

Home News.

ENGLAND.

We think it well that the Right Hon. William Gladstone should know that a report is in circulation that he was reconciled to the Church of Rome during his recent visit to Paris, or that steps were being taken by him towards this consummation.—*London Record*.

We fear Lord Aberdeen has become a Tractarian. A correspondent informs us that his Lordship and Lord Morton (we presume with others) have been engaged in the erection of a beautiful specimen of a church, in the ultra-Tractarian fashion. And a gentleman, a Tractarian, who has seen a letter written by Lord Aberdeen, in some matter connected with this new edifice, writes, in consequence of the style and tone of his Lordship's letter,—"He must be a Tractarian of the very highest water." A much less measure of Tractarianism than this would account for his Lordship's disinclination to interpose with "our maligned sister," either by statute or any other offensive method.—*London Record*.

POPERY AND TRACTARIANISM.—A deputation of noblemen and gentlemen had an interview with Sir George Grey on Thursday at the Home office, to present an address to her Majesty against the aggression of the Pope of Rome, and the Tractarian innovations lately introduced into the service of the Church of England. Lord Ashley stated that the address had been signed by 63 peers, 108 Members of the House of Commons, and by 321,240 other lay members of the Church of England.

SHORT AND EASY METHOD OF CONSECRATING A BURIAL-GROUND.

We have received the following statement from a correspondent, who gives his authority, which is of the highest respectability. If the Bishop of Exeter can really consecrate ground by sending a box of earth by the luggage train, it would almost seem as if he meant to turn the whole ceremony into ridicule, and laugh at the credulity of his admirers:—

"January 27, 1851.

"I have, to-day, seen Mr. —, of Stoke, when he again told me, that the Bishop of Exeter, some months ago, promised a clergyman (one of the Established Churches in this immediate neighbourhood, to come here to consecrate a piece of ground, which was set apart for a burial-ground; that one of the congregation died, and that as the Bishop was unable to come at the time he promised, he (the Bishop) sent a box of consecrated earth to the clergyman in question, with directions to mix the earth in the box with some of the earth in the burial-ground, and then to bury the dead. Mr. — told me that his informant is a Mr. — (who also lives at Stoke), that he is a very respectable person, and that he Mr. — believes Mr. —'s statement to be quite true."—*London Record*.

Railways.—The usual return relative to the number of persons employed on railways and the length of line opened has been printed. The total number of persons employed on all railways in the United Kingdom, open and unopen, in the year 1850, was 159,784, viz., 114,013 in England and Wales, 18,494 in Ireland, and 27,277 in Scotland. The length of line open throughout the United Kingdom was 5,447, that in course of construction 5,132. The total length of line authorised was 12,083.

The Great Exhibition.—Great as may be the novelties, and curious as may be many of the productions of art and ingenuity at the Great Exhibition, we question much whether, in the whole range of the vast building—its twenty miles of counters and its hundreds of thousands of feet of hanging space—there will be one spot which will receive a greater amount of attention, or attract more curiosity, than 144 square feet of counter space, and about the same amount of hanging space, in the south gallery of the building, which has been allotted to the Chevalier Claussen, for the exhibition of a series of articles illustrative of his new mode of preparing flax, so as to render it suitable for spinning alone or in combination with cotton, wool, or silk, upon the existing machinery. The articles to be exhibited will be fifty-nine in number; and, commencing with the seed, will show the flax in every one of its preparatory stages for manufacture, and finally the complete fabrics formed from the raw materials. The finished fabrics will include linen yarns and cloth, spun and woven upon the ordinary flax machinery, but prepared by the Chevalier Claussen's process, in its bleached and unbleached state; calicoes, grey and bleached, dyed and printed, woven from yarns composed entirely of flax, and partly of flax and cotton, which were spun upon the ordinary cotton machinery; yarns formed of various proportions of wool and flax, spun upon the ordinary wool machinery, with samples of flannel woven from them, as well as wollen cloths milled and dyed, will also be exhibited. In addition to these there will be plain and fancy silks, made from yarns of various proportions of flax and silk, and possessing all the glossiness and brilliancy of colour peculiar to fabrics formed wholly of

silk. The whole of these articles will be exhibited in the section of raw materials, as they tend to illustrate the various processes to which the raw material is applicable. In order, however, to demonstrate in the fullest manner the possibility of spinning the flax, when prepared according to the new process, upon the ordinary cotton machinery, arrangements will, we believe, be made, by which some of the cotton-spinning machinery, to be exhibited in motion, will spin several bobbins of this new British cotton, with others of the ordinary American cotton; while the patent circular loom of the Chevalier Claussen will also be shown in operation, weaving fabrics from the yarns spun upon such machinery.

SCOTLAND.

Proposed Arbitration Society in Glasgow.—Our attention has been called to a proposal for the formation of an Arbitration Society in this city, for the adjustment of differences and disputes in regard to commercial transactions for which the law has provided no definite rule. It is proposed that the Society shall consist of bankers, merchants, manufacturers, shippers, iron and coal masters, engineers, builders, masons, wrights, &c.; also that the government of the Society shall be invested in a board of directors, who will appoint a manager, a secretary, and nominate sectional committees representing the various interests of the city. It cannot be doubted that a Society of this description, comprehending the best judgment and experience of the mercantile and trading classes, would be competent to the equitable and satisfactory adjustment of many disputes which might otherwise lead to prolonged and expensive litigation. The proposal, therefore, has our warmest approbation.

EDINBURGH SABBATH SCHOOL TEACHERS' UNION.—The annual meeting of this Union was held in Queen Street Hall yesterday evening.—Robert Paul, Esq., Honorary President, in the chair. Amongst those present were Dr. Smyttan, Rev. A. R. Bonar, Dr. Hetherington, Rev. Dr. Innes, Rev. A. B. Bonnar, Dr. George Wilson, Messrs F. L. Heriot, Archibald Gibson, James Blackadder, James Balfour, junior, J. J. McFie, W. Dickson, D. Dickson, J. Greig, junior, &c. &c. The meeting having been opened with prayer by Dr. Innes, the Chairman addressed the meeting. The Secretary (Mr. Greig) read the Report of the proceedings of the Union during the past year, and the Report stated that there were 1700 Sabbath school teachers in Edinburgh, and that the number was yearly increasing, likewise mentioned that the Sabbath schools were attended by 16,000 children. Resolutions approving of Sabbath schools, and pledging the meeting to countenance and support them, were moved by Dr. George Wilson, Dr. Hetherington, and others, and were cordially agreed to.

University Degree.—We understand that the Senatus Academicus of Marischal College and University, Aberdeen, has unanimously conferred the degree of LL.D. on the Rev. James McCosh, Brechin, author of "The Method of the Divine Government."

IRELAND.

The Irish Peat Company, formed for obtaining chemical products from Irish peat, having received a notification from the Board of Trade that their application for a Royal charter has been agreed to. The capital of the company is 120,000*l.*, with power of increase to 300,000*l.*, and under the charter the liability of the proprietors will be limited to the amount of their shares. Mr. Reece and Mr. W. D. Owen are the patentees, and their remuneration is made contingent upon the success of the undertaking. The locality selected for the first operations is about forty miles from Dublin, on the banks of the Royal Canal, and, as the contracts for land and machinery are all ready for completion, it is expected that in about three or four months the company will begin bringing their materials to market.

NATIONAL EDUCATION IN IRELAND.—The sixteenth Report of the Commissioners of National Education in Ireland (for the year 1849) was yesterday printed. It appears that, on the 31st of December, 1848, 4,109 schools were in operation, and were attended by 507,469 children. At the close of the year 1849 the number of schools in operation was 4,321, and of pupils on the rolls 480,623, showing an increase in the year of 212 schools, and a decrease in attendance of 26,846 children. The increase in the number of children attending the schools in 1848, as compared with the preceding year, was 104,837, which the Commissioners account for by the fact of food having been distributed to the children in many cases by the British Relief Association. To the discontinuance of this provision they attribute a portion of the diminution of the attendance of scholars in 1849. Other causes were the prevalence of cholera and extensive emigration, which affected the attendance in the schools of other societies in Ireland. There has been a progressive increase in the attendance at the National Schools every year except in 1847 and 1849. Besides the 4,321 schools in operation, there are 253 towards which building grants have at various times been made. The total amount of salaries paid to national teachers in 1849 was

60,396l. 4s. 8d., being an increase, as compared with 1848, of 3,382l. 14s. In addition to this, 1,694l. 18s. was paid as gratuities, &c., making a total for 1849 of 62,091l. 3s. The Commissioners consider the remuneration of the teachers inadequate to their merits, and recommend that an addition should be made to the annual grant for national education in Ireland. The average salary paid to each of the teachers by the board is 14l. 10s. a-year, exclusive of fees which the teachers receive. The National School books are in demand in England, Scotland, Wales and the colonies, and orders to the value of 6,955l. 5s. 6d. had been received from these sources. These books are now introduced into the workhouse and factory schools in England. The model schools in Dublin are said to sustain their high reputation; 308 teachers had been trained in the course of the year, of whom 30 were not connected with the National Schools, and of the rest 13 were of the Established Church, 52 Presbyterians, 211 Roman Catholics, and 2 Dissenters of different denominations. In 1849 the number of workhouse schools was 111. District model schools had been opened in the course of the year at Newry, Ballymena, Clonmel, and Dunmanway; and early in May, 1850, were opened those of Coleraine, Bailieborough, and Trim. They all promise well. Thirteen model agricultural schools are now in full operation, each of which is connected with an elementary national school. Building-grants have been made towards the erection of ten more, and valuable assistance has been promised in other cases. There are thirty-four ordinary agricultural schools in operation, and several new applications have been made. The schools are in general working successfully. From the financial statement it appears that the receipts for the year amounted to 145,663l. 4s. 4d., and the disbursements to 138,246l. 16s. 7d., leaving a balance in favour of the public of 7,416l. 7s. 9d.—*Record*.

(From the Rome correspondent of the London Times, March 4)

A friend at the Vatican has sent me an allocution of the Pope, delivered in secret consistory on the 17th of February in the present year 1851, which has only just been printed, and which I transmit to you, because it appears worthy the consideration of the British Government. The document relates to the translation of Archbishop Joseph Silva Torres, Archbishop of Palmyra in *partibus infidelium*, to be coadjutor of the Cardinal Archbishop of Braga, and finally his successor in that archbishopric. The document is rendered interesting from the fact that his Holiness enters into the circumstances which have led to the Archbishop's translation, and explains the dissensions which had existed between the Archbishop and the Holy See, and which, it would appear, have been reconciled by a species of compromise.

The Archbishop was originally appointed by Gregory XVI. to the Archbishopric of Goa, having under his jurisdiction as archbishop of that see all the bishops and vicars-apostolic in that diocese; but, as the Roman Catholic missions had multiplied in the East, the Court of Rome became anxious to limit the jurisdiction of the Archbishop and to extend the authority of the vicars-apostolic. This interference with his jurisdiction and limitation of his authority was resisted by the Archbishop of Goa, and he placed himself in direct opposition to the Holy See.

The letter of submission from the Archbishop, and the answer of his Holiness to the same, are added to the allocution. I send you the whole, because I consider it important to show that, while the Pope is claiming and exercising an unrestricted jurisdiction over the Roman Catholic sees in Great Britain and British dominions, without any reference or appeal to the Sovereign or the Government, he does not venture to exercise the same in respect to the distant see of Goa without the consent or co-operation of the Portuguese Cabinet.

The reply of the Pope to the submissive letter of the Archbishop admirably sets forth the pretensions of the Holy Father as the representative of St. Peter; and, the difference between them being thus happily concluded, his Holiness, in testimony of his Pontifical charity sends the Archbishop his holy benediction.

In respect to this opposition his Holiness remarks, "that it is easy to perceive that the first thing to be done was to recall the Archbishop from the see of Goa;" but at the same time he adds (and this is important for the consideration of the British Government), "that to have done so would have been attended with great difficulty and full of danger, unless the Portuguese Government would consent to act in unison with the Holy See, therefore," he says, "we commissioned our Nuncio Extraordinary to the Court of Portugal, who happened to be at the time in Rome and about to return to Lisbon, to negotiate with the Portuguese Government on the subject, and to urge the recall of the Archbishop from Goa." In this negotiation he succeeded; and it was arranged that the Archbishop should be transferred, in the first place, to the Archbishopric of Palmyra, in *partibus infidelium*, and that the Court of Portugal should order his immediate return to Lisbon, with a promise that he should be created coadjutor of the Archbishop of Braga and his ultimate successor, he (the Archbishop) consenting to write due letters of submission and respect to the Holy See;

and, to prevent the possibility of the recurrence of any similar dissensions with any future Archbishop of Goa, it was agreed that in all subsequent diplomas constituting such Archbishops the limits of their authority and the extent of their jurisdiction should be distinctly and accurately defined.

Foreign Intelligence.

FRANCE.

— An approaching change of the Ministry, or the formation of a permanent Cabinet, is talked of.

— "I am assured that the secret societies are decided on bringing forward a person taken from the lower orders of the people as candidate for the Presidency of the Republic in 1852, and they are now very busy in seeking such a candidate. An operative was at first suggested; but, on consideration, it was thought better to try to gain over the sympathies of the country people, and the probability is that a peasant will be selected.

— *Correspondent of Times*.

The curiosity of certain political circles in Paris has been attracted for the last day or two by a report (somewhat wrapped up in mystery, it is true) of a new note addressed by the French Government to the Cabinet of Vienna. It bears date the 23d ult., and is described as marked by strong and energetic terms against the pretensions of Austria, which, it states, if accepted, would give to that Power an overwhelming influence, both moral and material, in Germany, and in Italy an increase of power which would for ever consolidate her exclusive domination there."

— The Government order issued by the Minister of Public Instruction, closing Professor Michelet's course of lectures on History and Morality, has created an immense sensation among the students. Professor Michelet is in the habit of seasoning his lectures with allusions to the political topics of the day, and with attacks upon priests and Jesuits, which render him very popular with his hearers, but by no means so with the Government and his brother professors.

To-day, about two o'clock, between three and four hundred students collected in front of the College of France, and went in procession to the hall of the Assembly, for the purpose of presenting a protest against the suspension of M. Michelet's lectures. Among them there were some strangers,—persons not at all known in the precincts of the colleges; but whose faces were sufficiently well known in the clubs of 1848. On arriving near the Assembly the procession was met by MM. de Versigny, Aubry, and Noel Parfait, the well-known Montagnard representatives.

These gentlemen harangued the students on the danger to which they exposed themselves by their manifestation in favour of M. Michelet, and advised them to disperse. On leaving the neighbourhood of the Assembly the procession directed its steps towards the Elysee, to demand an audience of the President of the Republic; but on reaching the corner of the Rue de la Concorde a consultation took place, when that plan was wisely abandoned, and it wound along the Boulevards towards the office of the *National* newspaper. The only cries uttered by the students were "Vive Michelet!" "Vive la Republique!" It is said that after the visit to the *National* office the procession went to the column of the Place de la Bastille. The police did not interfere. M. Michelet has published a letter in which he defends his conduct, and declares that it is the Jesuits alone who complain of his lectures.

In the Legislative Assembly, on Saturday, the bill for the postponement of the election of the officers of the national guards was carried by a majority of 418 to 239. The debate was a very stormy one.

— The news from the provinces of the great progress of Socialist principles causes uneasiness to the Government. The most remote rural districts are affected, and the peasantry are going over in large numbers to the Reds. Nothing positive is known respecting the formation of a permanent Cabinet.

— The Director of Telegraphs stated yesterday to the Committee of Initiative that the Government was occupied with a plan for connecting Marseilles with Paris by telegraph, which is a grand desideratum for British communication with India. A bill will be shortly presented on the subject by the Minister of Public Works.

— It was mentioned in certain political circles that the French Government had prepared a third note against the admission of the Slavonic and Italian States of Austria into the Germanic Confederation. This note is said to be couched in even more decided terms than the last. It is further stated that it is to be presented to the Austrian Cabinet by M. Mercier, who has been lately appointed to a diplomatic situation in St. Petersburg. M. Mercier, it is added, is to present a copy of the note to the Prussian and Russian Government.

STATE OF AFFAIRS AT ROME.

(From Correspondent of Times.)

Rome, March 4.

— The *Times* of the 22nd, with the dying speech of the Russell Cabinet, was received here yesterday, and your news

produced, as you may suppose, a great sensation. English and Irish residents and visitors consider that financial difficulties are the main causes of the dislocation of the Ministry, but the Pope and the Propaganda believe that the finger of Providence is visible therein, and that Lord John has been thus punished for his assault on the true Church! It is now supposed that the bill is lost, and that no new Premier will follow the course by which his predecessor has been ruined. Therefore there is great triumph in the Vatican, and therefore it is that Pio Nono has recovered from his late depression, and is, as I am told, now more intent than ever in promoting the extension of his spiritual authority. How far this excitement may be supported by the intelligence expected to arrive tomorrow, I cannot pretend to say, but deep indeed will be the despair of the Holy Father if any manifestation of the intention of the new Government to continue what is called "a persecution of the Church" appears.

THE PAPAL GOVERNMENT AND THE BIBLE.

(From Correspondent of Daily News.)

A subject which has taken as much discussion as any since the restoration of the Papal Government has just been arranged through the mediation of Mr. Cass, the United States Charge d'Affaires.—I allude to the copies of Diodati's Bible which were printed here in Italian for the British and Foreign Bible Society, under the Republican Government (such things being then practicable) and subsequently deposited for safe keeping at the American Consulate. The Papal Government demanded the confiscation of the Bibles then printing and publishing, as being expressly contrary to the laws of the country. To which it might have been replied, that they were printed when a form of Government existed which recognised no such law; but as the Republican Government of Rome was never acknowledged by the United States, Mr. Cass, of course, could not put forward such an objection. All he has been able to obtain is, that the Papal Government should get possession of the Bibles, not as a confiscation, but as a commercial transaction,—a sale, in fact,—the books being taken by his Holiness at a valuation; consequently, on the 25th of last month, three thousand six hundred and forty-two Protestant Bibles were given up to the Papal authorities, who conveyed them forthwith to the Quirinal Palace, where it is to be earnestly hoped, Pio Nono and his advisers will take the earliest opportunity of reading them attentively through.

THE POPE AND THE PAPAL AGGRESSION.—The correspondent of the *Times* in Rome offers to prove, from an official document, that the nomination of Dr. Wiseman as Archbishop of Westminster took place three years ago, and that the fact was as openly registered in the *Government Gazette* as the elevation of Pius IX. to the Holy See.

The following is the extract, which bears to be from the *Roman Gazette* of 22d January 1848.

"Inasmuch as Rome is the centre of the Catholic unity, she must exert herself for the propagation of the treasures of our most holy religion, and, therefore, the sermons delivered during this sacred octave, that of the Epiphany, by saintly preachers, have been intended to excite the zeal of the faithful in promoting the erection of a Catholic Church in London for the use of all believers, and particularly for the service of those Italians who reside there, and who, for want of church accommodation, are deprived of the mass and the holy sacraments; and it was announced, that for this purpose contributions would be received by S. E. the Cardinal Prefects of the Propaganda, and by their Excellencies the Prince and Princess Doria, in Rome; and in London by His Eminence the Most Rev. the Vicar Apostolic now Archbishop of Westminster, No. 35, Golden Square, and by the Italian Missionary Apostolic, the Chaplain of the Royal Sardinian Chapel, No. 34, Lincoln's Inn-fields. Thus it is hoped that many will concur with generous liberality, and without delay, because the necessity is urgent."

GERMANY.

The President of the Council has just received a note from the British Government against the entry of Austria with all her States into the Germanic Confederation. Lord Palmerston, however, does not protest formally against the project. It is said that the note adopts in general the same views as those expressed in the note of the French Government, and it is easy to see that England will not consent to Austria carrying out her project.

PRUSSIA.

The greatest dismay is still felt in Ministerial circles on account of the Austrian pretensions. It is thought that that Power aims at the revival of the German Empire under Austria.

RUSSIA AND PRUSSIA.

PRESENT FROM THE KING OF PRUSSIA TO THE EMPEROR OF RUSSIA.—The King has presented the Emperor with the chain of brilliants belonging to the order of St. Andrew. The order

itself has been long in the possession of his Majesty. The chain is estimated at more than a million of dollars; the two diamonds in the centre, to which the decoration itself is to be affixed, are valued at 200,000 dollars. The inference justly drawn from this present is, that the best understanding subsists between the Emperor of Russia and our Court.

TURKEY.

The following important document respecting the Protestant subjects of the Porte has just been issued. I doubt not that it will range the feelings of all Englishmen in favour of the youthful Sultan:—

The following is an extract from a literal translation of the firman of his Imperial Majesty, Sultan Abdul Medjid, granted in favour of his Protestant subjects:—

"Whereas, hitherto those of my Christian subjects who have embraced the Protestant faith have suffered inconveniences and difficulties in consequence of their not being placed under a separate and special jurisdiction, and in consequence of the patriarchs and primates of their old creeds, which they have abandoned, naturally not being able to administer their affairs:

"Let, then, a respectable and trustworthy person, acceptable to and chosen by themselves from among their own number, be appointed, with the title of 'Agent of the Protestants,' who shall be attached to the department of the Minister of Police.

"It shall be the duty of the agent to have under his charge the register of the members of the community, which shall be kept at the Police. The agent shall cause to be registered therein all births and deaths in the community. All application for passports and marriage licenses, and special transactions of the community, that are to be presented to the Sublime Porte or to any other department, must be given under the official seal of this agent.

"You will see to it, that, like the other communities of the empire, in all their affairs, and in all matters appertaining to their cemeteries and places of worship, they shall have every facility and needed assistance. You will not permit that any of the other communities should in any way interfere with their rites or with their religious concerns, and, in no wise with any of their affairs, secular or religious, that thus they may be enabled to exercise the usages of their faith in security.

"And it is enjoined upon you not to allow them to be molested in these particulars, or in any others; and that all attention and perseverance be put in requisition to maintain them in quiet and security; and in case of necessity they are permitted to make representations regarding their affairs through their agent to the Sublime Porte."

EDUCATION IN THE UNITED STATES.

With the subject of education in any shape, the general Government has no direct connexion. The whole matter is left with the States,—though all those of more recent erection, as Ohio, Indiana, Arkansas, &c., have received large appropriations of land, to aid them in the establishment of schools and colleges. The educational statistics of the several States unfortunately, are so imperfect, that it is quite impossible to give a complete statistical view of the subject for the whole country. There is no uniform method adopted for collecting this kind of information; and though all the States have laws on the subject of education, in at least one-half of them there either are no common schools, or they are few in number, and poor in quality. South Carolina supports two military schools, and has liberally endowed one of her colleges, but she has no common schools properly so called. Arkansas received from Congress a large quantity of land to aid her to establish schools; but her citizens, instead of using the land for this purpose, and in plain violation of the law, divided the land among themselves. No wonder that the doctrine of repudiation is popular there.

The following table exhibits as full statistics as I have been able to collect, after searching for them in various quarters, in regard to the Eastern and Middle States.

STATES.	Population.	No. of Schools.	Children from 5 to 16 Years.	No. of Scholars.	Cost to State.	Teachers' Wages per Month.
Maine... ..	650,000	3,000	217,691	...	Dols 110,710	Dols ...
N. Hampshire	301,574	2,132	...	78,840	147,744	...
Vermont... ..	310,948	2,276	79,757	...	91,468	...
Massachusetts	937,959	5,538	210,219	130,547	674,628	32½
Connecticut...	358,978	1,655	87,512	...	126,125	...
New York.....	2,604,495	11,052	...	748,387	1,200,000	16½
N. Jersey.....	450,306	1,640	102,417	51,795	41,881	13
Pennsylvania..	2,124,133	7,420	...	331,967	547,590	16½
Virginia... ..	1,250,000	3,394	63,846	26,472	61,830	...
Ohio.....	1,900,000	5,062	...	90,693	225,790	...

It thus appears, that the New England States, with a population of 2,750,199, have 12,851 schools; the three Middle States, including two of the largest in the Union, with a population of 5,178,934, have 20,112 schools; and that Ohio and Virginia, with a population of 3,150,000, have 8456. Or, taking the five last-named States together we find that, with a population of 6,428,934, they have 29,568 schools. These schools are of every grade of excellence, and are kept open from three to ten months in the year. In all these States there are many private schools, but it is impossible to state with accuracy the number of children attending them.

From the preceding table it will be seen that Massachusetts stands at the head of her sister States in the work of popular education. And it deserves to be noticed that her system more nearly resembles the Scottish parochial system than that of any other State. From an early period in her history, every parish was required by law to maintain a good grammar school, and to provide for the education of those too poor to pay for it; and the connexion between the school and the church was more intimate than in other States out of New England. The average stipend of her teachers is more than double that of teachers even in New York.

In regard to the teacher's stipend there is no rate fixed by law. The consequence is, that while in the large towns and villages they are, in general, well paid, in very many rural districts the trustees will drive as hard a bargain as possible, and too often employ the teacher, who is willing to come on the lowest terms. The law provides no residence for the teacher; in the rural districts he gets—say 15 dollars and his board; i. e., he is boarded by the families of the district, each one taking him for a week. This peripatetic method of "boarding the teacher," obtains in many districts that are abundantly able to maintain a teacher in a house of his own. Hence, in this class of schools, the teacher is engaged for short periods, rarely exceeding three months. Under such a system a high order of teachers is obviously impossible.

It would be exceedingly difficult to classify our common schools with reference to the amount of instruction given in them. In many it includes only reading, writing, and arithmetic; in others, grammar and geography will be added; in others, the elements of algebra, geometry, surveying, navigation; and in those taught by students of theology, Latin and Greek. The public schools of Boston, New York, and other large cities and towns, are, in general, admirably conducted, so far as respects secular learning. But of religious instruction there is none, either in town or country. In some districts where the spirit of sect is not rife, the teacher, if pious himself, may open his school with prayer, and even teach the Shorter Catechism; but these are rare cases; and even here is no security that the trustees will elect a pious teacher. This is a notorious and crying evil in our country—the utter exclusion of the religious element from our State system of education—and, as there seems no remedy for it under the State system, the Presbyterian Church has taken up the parochial plan; and the rapidity with which it is extending itself, shows how deep and wide is the conviction among religious people of the evils incident to State education.—*From a Professor at Princeton.*

Extracts.

IMPORTANCE OF TEACHING SCIENCE TO THE HEATHEN IN CONNECTION WITH CHRISTIANITY.—By the Reverend Rufus Anderson D.D., Secretary of the American Board of Commissioners for Foreign Missions.

(Continued from the "GUARDIAN" page 123.)

"And now, having seen the importance of truth in general, we will state more particularly the uses of the sciences in Christian schools and seminaries among the heathen.—And,

"1. *In waking the dormant mind.* It would seem that sin is not only against the nature of God, but against our own nature. It is a disease in the soul, paralyzing its energies. It disorders and enfeebles the mind. We see its genuine tendencies and influence illustrated in the mass of mind, where it has reigned without opposition. Look at the heathen world—how abject everywhere is mind! The first difficulty encountered by missionaries in general, is not the opposition of the heart, it is the stagnation of the mind, its listless, death-like apathy. When this is overcome, and truth begins to obtain an entrance into the chambers of thought and reflection, then comes the resistance of depravity. Preach to a sleeping man, and however opposed he might be to your doctrine when awake, he feels not, heeds not. You must awake his intellect before his heart will resist, or be at all influenced. The grand discouragement which missionaries have to contend with among the heathen is this stagnation of mind. It is their daily grief. The bodies around them move, and give signs of life; and there are the animal instincts, and the animal passions, and sometimes these are roused to ferocious activity. But the mind—oh for some indications of intellectual life! The missionary rouses his own soul to the utmost, and if he be thoroughly furnished for his work, he will bring immense power to bear on the understandings of his hearers. He will

cause truth to thunder from the heavens, and utter her voice in the deep; God will, as it were, speak from creation, and the Lord Jesus from redemption, and the scenes of eternity will blaze in their very faces. Yet full many a time the missionary will feel, that he might as well make his exhibitions of truth to the bones which filled Ezekiel's valley of vision. This is no exaggerated description. It will be found true all over the heathen world;—where an immense labor is to be performed merely to rouse the mind to action. Indeed this cannot be done effectually without the aid of the Almighty Spirit; and the principal instrumentality must be that which speaks most directly to the moral nature, it must be the gospel. But then to encourage and excite thought to the utmost in schools among the heathen, it is expedient to bring forward other subjects besides religion. It has been found that you may teach an adult pagan to read, and that he may read through a book which he is capable of understanding, without having a single thought excited. Some of the native teachers of schools at the Sandwich islands have confessed, that for some time after they had learned to read, and begun to teach others the art, they had not so much as the conception that words had the same meaning in books, as when uttered from the lips. And the great difficulty is not to teach the pupils to read and write, but to think. Along with the infinitely important principles of religion, therefore, it has been customary to employ also the elementary principles of useful science. The Sandwich islander is excited by the discovery, that his islands do not form the greater part of the world, as he had supposed. The Hindoo is roused by the danger to which the religion of Brumha is exposed from the principles of a true astronomy, as well as from the gospel. All are surprised by having the world of familiar objects around them unexpectedly lighted up with knowledge. Accounts of other nations, or other ages, interest them. Their range of observation is exceedingly enlarged; every thing becomes a means of exciting thought; and the principles of science being taught religiously, as they ought always to be, all things are made to speak of God, the Creator and providential Governor.

"2. *The schools are rendered more interesting and useful to the heathen.* The bare mention of this is enough. The combination of science and religion is as necessary in the instruction of the missionary school, as in the schools to which we send our own children. Nay, in many heathen countries the schools would not flourish at all, if the teaching of religion were unassociated with that which heathens, in common with ourselves, deem to be important. So that combining other useful instruction with that which is purely religious, greatly increases the facilities for extending the benefits of Christian education in heathen countries.

"3. *Native preachers cannot possibly be educated as they ought to be, without much aid from the sciences.* There is as great need of a learned ministry among the heathen, as among ourselves. Nothing is more purely the result of unreflecting ignorance, than the opinion that great talents and learning are not demanded by missions among a heathen people. It is our belief that in general learning and talent will nowhere else find such ample scope, such useful occupation; and certainly they are nowhere more required. But our present concern is with native talent; and when that is employed to preach the gospel, there is special need that it be thoroughly educated and disciplined. This is true in uncivilized countries, as well as in those which are partially civilized. And among the millions of India, there are special reasons—arising out of the intimate connection of their systems of false science and false religion—why native preachers of the gospel should be conversant with secular learning.

"4. *No community can be rendered intelligent and civilized without help from the sciences.* Easier might we banish from among ourselves all works of education not purely religious, and maintain our standing in intelligence and civilization, and Christian knowledge even, than raise a heathen people without such helps, from their intellectual, moral, and social degradation. Indeed the truth which has been already asserted that science will make no impression upon such a people without aid from the gospel, is of great importance. It is true, also, that the gospel may make heathens wise unto salvation, without the aid of science. Nay, we admit, that 'not many wise men after the flesh are called.' Still it is true, that an intelligent, civilized community, in which the gospel may be expected to live and flourish from age to age unaided from abroad, cannot be formed without a more extended education than the gospel alone provides. The gospel was not designed to supersede the necessity of other things. It was intended to accompany the other gifts of God, and to teach men how to use them. The sciences were designed to accompany the gospel, and revolve about it as their governing orb. When the gospel arose from the chaotic night of the dark ages, the sciences rose with it, to heighten the splendor of this latter day, and with it they have ascended towards their zenith, all shining with beams reflected from that INFINITE SUN OF TRUTH, which animates the universe of thought. The world is to be enlightened, civilized, and made happy by the blessing of God on the combined, consentaneous influence of all the truth vouchsafed

to man, through the medium of creation, inspiration, and providence.

"What, then, is the view we should take of this whole subject?"

"First, we behold *natural religion*, with some mixture of revealed, sustained by tradition; but without any systematic education, and without much general knowledge to be communicated. The consequence was, that paganism soon made a conquest of mankind, and came near exterminating all truth from the earth.

"Next, we behold *Christianity* going forth in the greatness of its strength, and paganism yielding to its resistless influence. But then it had no general system of instruction for the great body of the people. Multitudes indeed became truly pious, and Christianity seated itself upon the throne of imperial Rome. But for want of schools and a commanding system of education, it failed to create an *intelligent* Christian community. The consequence was, that its empire soon fell, and was divided between the Papal beast and Mohammedan false prophet. The long period of the dark ages followed.

"Then came the memorable *Reformation*. And now Christianity had no sooner awoke, and put on her beautiful garments, than, finding a powerful auxiliary in the newly invented press, she called forth such a spirit of scientific research as never was before. The foundations on which she was now to build, were to be laid deep. Truth, therefore, has ever since been coming out from her hiding places, where she had so long concealed herself from the wickedness of the world. At the call of the gospel she is coming forth, and to its aid; and every science, as it advances towards maturity, declares its firm allegiance to the gospel. Religion may be excluded for a season from the schools of science, and science may be excluded for a season from the schools of religion; but in spite of the hatred of the infidel, and the apprehensions of the pious, the study of the works of God will be united to the study of his word, and all the sciences become the handmaids of religion.

"Now, too, when the gospel goes forth to renew her conquests in the pagan world, she takes with her whatever is necessary to rouse and educate and civilize the minds of men. She goes not single-handed as before. She goes prepared to secure the conquests which she makes; and the empire which she is to establish is to be permanent, as well as universal.

"Nor need we be alarmed, should the mind of this world, in the process of being brought under the dominion of truth, be thrown into a fearful activity, and toss its billows like the ocean in a storm. Could the whole attention of the world be turned at once to the truths of the gospel, and intensely fixed upon them, the feelings of mankind would experience such an agitation. But this, to the reflecting servant of God, would be a joyful, tho' somewhat appalling spectacle. For ourselves, we should prefer sailing in such a storm, with Christ in the ship, to a dead, universal calm. Nor is it impossible that the banishment of Satan for a thousand years from the world and the descent of the Holy Spirit to transform the moral aspect of the earth, will be at the precise moment when unsanctified mind, everywhere coming into contact with the truth, is agitated by a furious tempest, and the Church is tossed upon the billows, and her very existence brought into apparent jeopardy. Such a prelude to the peaceful, cheerful light of millennial day, the Scriptures lead us to anticipate; and should the great deep of intellectual apathy on moral subjects be suddenly broken up, it will doubtless come. Such refuges of lies as there may then be, such heresies, such fierce Scepticism, such reckless persecution, the Church has not seen. But this will only indicate the progress of truth, and of Society, and of the Church in her work; and soon, under the forming agency of the Almighty Spirit, order will be seen coming out of Chaos, and light rising out of darkness; the new heavens and the new earth will appear; and every continent and island will become radiant with the beams of the Sun of Righteousness,!"

HISTORY OF A RAGGED SCHOOL FAMILY.

CHAPTER II.

Commentators tell us that the vision of the Wheels, in the book of the Prophet Ezekiel, denotes the providence of God. Certain it is, that that vision is not one whit more mysterious than many of the every-day providences which we see taking place around us. What, for example, can be more mysterious, and to our limited comprehension more unaccountable, than the manner in which children are given in this world? On the one hand, we see many people whose life and conversation give satisfactory evidence that they are under the influence of a vital Christianity, and who are possessed of a competent portion of this world's good, passing away and "leaving the world no copy;" while on the other hand, we behold multitudes of poor, drunken, worthless beings, with abundance of children growing up around them in their own likeness. Truly of such a case as this it may be said, that "the wheels are so high that they are dreadful;" for what can be more dreadful than to contemplate the fate awaiting these unhappy children, if no man cares for their souls? But the wheels "are full of eyes round about," and He who guides

their revolutions neither "slumbers nor sleeps." "He knows His sheep, and they shall never perish." His providence, although "to us inscrutable and dimly seen," shall yet bring order out of confusion, purity out of corruption; and while He calls upon us to come to the aid of our perishing brethren, and rescue them from the gulf which is yawning beneath their feet, He is at the same time saying to us by His mysterious dealings, "Be still and know that I am God."

The title we have chosen for our story is the History of a Ragged School Family; and the incidents narrated, all of which have come from various sources under our notice, directly or indirectly, during a somewhat lengthened experience in Ragged Schools, are intended to show the terrible state of matters which exists in the lower strata of society. The M'Roers, we need hardly say, is a conventional name, and represent a fearfully common class. Their history is a mere record of the triumphs of intemperance. They had cast every thing they were ever possessed of into an ocean of drink. Their daily earnings, their household furniture, the grate in which their little fire glimmered, nay, the very key of the door, had all melted into whisky. The natural result was that they were in a state of the most deplorable wretchedness, and frequently in want of the common necessities of life. A single example may suffice to shew their abject misery. A gentleman who took an interest in the family, happened to call at the house sometime after Sally had been confined of her fifth child. When he entered, she was sitting up on her bed nursing the babe. This bed, which was so old and crazy that it creaked and groaned with every movement she made, and on which a bag stuffed with straw did duty for a mattress, was almost the only article of furniture in the room. The other items were a chair with a broken back, a stool, a wynding-wheel, and a broken spinning-wheel. But we must not forget the bed clothes. These consisted of—a dirty old hearth rug! Such was the preparation deemed requisite for welcoming the little stranger, and every thing about the room was in keeping with this. The dirty unwashed walls, the handful of hot ashes flickering in the hearth, with the miserable-looking tattered children cowering over them, the dirty broken window, admitting (fortunately, it must be confessed) as much air as light, together with the total absence of every comfort, clearly indicated a state of the most abject poverty. Amidst all this abounding misery, the M'Roers were possessed of that which many a nobleman might envy. They were rich in children. They had Asher's blessing; but this, like every other, had been turned into a curse. Sally M'Roer was the mother of seven children, but no one will be surprised to learn that three of them are sleeping in their graves. The wonder rather is that any of them are yet alive.

At this early stage of the history of the M'Roers, it is only an occasional glimpse which we get into their dwelling, but that is quite sufficient to enable us to form some conception of the kind of scenes which were enacted there. A number of years ago, two gentlemen who were employed visiting the dwellings of the poor in South Street, for educational purposes, called in at the M'Roers, some time after mid-day. They found three little children crouching close together over the expiring embers of a fire, dressed in their shirts, while an infant lay sleeping in a cradle. On the little things being asked why they were not dressed at that time of day, a small feeble shivering voice was heard from among them saying that "mither wasna comed in yet." Of course the mother was away gossiping with other slatterns, or, what is more likely, regaling herself with a dram. This was a very ordinary case. If, however, she came back at all, they had reason to be thankful; but sometime she absented herself for whole days, and then they got leave to look after themselves. By and bye the children, in imitation of their amiable parent, began to acquire habits of roving, and Sally's temper was frequently tried to the uttermost, when, on returning from her own rambles, she found that all of them who could manage to toddle were absent without leave.

The M'Roers are precisely a family of the kind to attract the attention and enlist the sympathies of many of those benevolent ladies who are in the habit of visiting the dwelling of the poor, and who, by the very kindness of their own warm hearts, are apt to be led into error in the exercise of their charity. Were they to enter the dwelling of the poor widow alluded to in our foregoing chapter they would find everything looking so tidy, the windows so clean, the little fire burning so cheerfully, the "bink" so well filled, and the bed, with its blue checked curtains, so comfortable, that they might readily conclude, especially when they heard no complaint, there was no need of a helping hand in that quarter. But the first sight of the dwelling of the M'Roers affords proof positive that theirs is a case of the most clamant necessity; and if any doubt should remain upon the mind of the visitor it is speedily dispelled by the piteous and well-told tale of distress which Sally is ever ready to pour forth. Although as very a termagant as ever breathed, she can assume the dolorous whine of the mendicant with the most admirable facility; and to hear her reciting her doleful story of sickness and want of work, and observe the subdued expression of countenance with which she gives utterance to her woes, is enough to melt a heart of

stone, or—still more difficult achievement—draw money from the pocket of a miser. Accordingly the M'Kores have succeeded in levying heavy contributions upon the charitable public, and many a penny obtained by these means, and intended for the backs or the bellies of the starving and ragged children, has found its way to the dram-shop. It is said that hunger breaks through stone walls. Thirst for whisky performs marvels quite as great. It converts honest men into thieves, changes comfortable dwellings into dirty hovels, turns silk and broadcloth into filthy rags, clothes the fair sex in the habiliments of men, and strips little children stark naked in the middle of winter by the hands of their mother. Compassionating the miserable condition of the M'Kores, some charitable person had sent an old gown for Sally and some clothing for the children. It was then winter, and the snow was on the ground. Some weeks afterwards Mr. Robsboy, the city missionary, happened to call at the house, and was fortunate enough to find Sally at home. Perhaps he expected to see her attired in the gown which had been sent her a short time before, and perhaps the good man had indulged his imagination by a pleasant vision of the children protected from the inclemency of the weather by comfortable clothing instead of being arrayed in tatterwallops. If so, he was doomed to disappointment, and the sight which greeted his astonished eyes immediately on his entering the house speedily undeceived him. When his visual organs had got somewhat accustomed to the darkness visible which reigned in that chamber of desolation, he beheld a strange nondescript, a kind of hermaphrodite being, standing in the middle of the room. At first he scarce knew what to make of it, but after a little while he recognised the features of Sally M'Kore. It was indeed she, but arrayed in a costume so thoroughly unique, that it is difficult to say whether it was most fitted to raise a sigh or provoke a smile. The gown had vanished, and in its place had been substituted a tattered petticoat and—a gentleman's swallow-tailed coat. And there, with her body enveloped in this wondrous garment, "close buttoned to the chin," stood Sally, staring with drunken gravity at her speechless visitor, who, in return, stared at her as if he had been spell-bound. His attention was, however, speedily drawn away from this spectacle by another, which obtruded itself upon his notice, of a still more melancholy character. While he was addressing a few words to the wretched drunkard before him, he observed the door of a press suddenly open and something dart out of it, which ran across the earthen floor with the speed of a rabbit, and disappeared beneath the bed. This something was a little boy in a state of perfect nudity; and Mr. Robsboy learned from the neighbours that this child, together with his little sister, had been kept running about the house for several weeks during that inclement season, without so much as a rag to cover their nakedness. It can scarcely be necessary to state what had become of the clothing. It had found its way to "the Pope," by which the reader is to understand the pawnbroker. The boy, although it cost him dear, recovered from the effects of his winter's nakedness, but his sister never did. She gradually drooped underneath the treatment she received, and sank into the grave, and another child shared the same fate. Perhaps the fate of this latter was materially hastened by a horrible incident which took place sometime before its death. M'Kore having been "upon the batter" as usual, came home one evening much the worse of drink, on which occasions his temper, at all times bad, became perfectly ungovernable. His conduct then was like that of a demoniac. As a matter of course he and Sally quarrelled, and words ran high between them. Drunk as he was, however, he had sufficient sense to avoid coming into personal contact with her, although his malignant feelings were too thoroughly aroused not to demand gratification. Unable to wreak his vengeance directly upon his wife, he endeavoured to stab her through the breast of her child. Rudely dragging the infant from its cradle, he rushed out of doors and up one of the stairs in the close, on the top of which he stood, shouting like a madman, his eye gleaming with fury and the child raised high above his head, loudly threatening to dash it to the ground. Even Sally, hardened as she was, was horrified at the spectacle, and the wretch experienced a fiendish triumph when he heard his terrified wife shrieking out in imploring accents, "Oh! my bairn, my bairn, dinna murder my bairn." The bairn was not murdered, at least it was not thrown over the stair, but it pined away, and was soon laid along-side of its sister.

ORIENTAL BANK.

RATES OF INTEREST, EXCHANGE, AND COMMISSION.

INTEREST ALLOWED.

On Current Accounts, payable on demand.	{ 2½ per cent per annum.
On Deposits, payable at 1 months' notice.	3 " "
On ditto at 3 " "	4 " "

INTEREST AND DISCOUNT CHARGED.

On Government Bills.	7 per ct. per ann.
" Commercial Bills.	10 " "
" Loans on Government Notes.	9 " "
" Goods, &c.	10 " "

Rebate allowed at Government Bill rate only.

EXCHANGE.

On London at 6 months' sight.	at 2s. 0½d. per Rupee.
" " 3 " "	1s. 11½d. "
" " 2 " "	1s. 11½d. "
" " 1 " "	1s. 11½d. "
" " 1 day's "	1s. 11½d. "
" Ireland 1 " "	" "
" Scotland 1 " "	" "
Circular Notes payable throughout Europe.	1s. 11½d. "

N.B.—The Bank does not draw at six months' sight for sums under £50; nor for sums under £20, except at one day's sight. No Drafts are issued for less than £5; but small sums are remitted by advice.

For the convenience of Parties not resident in Bombay, the Bank undertakes to remit to Europe, by its own Drafts on the Union Bank of London, at the Current Exchange, and without any charge for commission, on remittances for the Equivalent being paid.

Parties are requested to address "The Manager of the Oriental Bank Bombay," and to make all Orders or Hoondees payable to him or his order;—they are also requested to state as distinctly as possible the name and address of the party to whom the remittance is to be made, and the Sight at which the Bills are to be drawn.

COMMISSION.

Charged on the purchase and sale of Government Notes, Shares in Public Companies, or other Securities. 4 per cent.

JOHN RIACH.

Actg. Manager, Bombay Office.

Rampart Row, Bombay, 1st May 1851.

Commercial.

EXCHANGE.

London.	6 months' sight 2s. 1d.
Document Bill.	2s. 1½d.
Bank Rates.	No quotation.
Ditto.	3 months' sight 2s. 0½d.
Ditto.	2 ditto 2s. 0½d.
Ditto.	1 ditto 2s. 0½d.
Calcutta.	60 days' sight 97½.
Ditto.	30 ditto 98.
Ditto.	Sight 98½.
Madras.	30 days' No quotation.
Ditto.	Sight No quotation.
China.	60 days' 215 Sales.

RATES OF FREIGHT.

To London.	£3. 0s. 0d.
To Liverpool.	£2. 17s. 6d.
To Clyde.	£3. 0s. 0d.
To China.	Rs. 11½ per Candy.
To Calcutta Salt.	Rs. 27½ per Rass.

BANK &c. SHARES.

Bombay Bank.	Rs. 1000	6 per ct. 14½ pm.
Oriental Bank.	500	7 do. 16½ Diact.
Commercial Bank.	500	7 do. 15 "
Agra Bank.	500	8 do. 5 "
Apollo Press Co.	12,500	1,500 p. shr. Rs. 14,000
Colaba ditto.	7,000	1,500 do 12,000
Colaba Land Co.	10,000	420 do 7,000
Bombay S. Navigation Co.	500	None 54 p. c. dis.
Great Ind. Pen. Railway Co.	191.5.	No quotation.

GOVERNMENT SECURITIES.

5 p Ct. Transfer Loan Rs. 111	p 100 Siccas
5 " Loan 1825-26 " 107	p 100 "
5 " Loan 1829-30 " 107	p 100 "
5 " Loan 1841-42 " 2½	p. ct. prem. p 100 Co's
4 " Loan 1832-33 " 93	4 100 Siccas 2½d
4 " Loan { 1835-36 } " 93½	
	{ 1842-43 } " 93½

PRICES OF BULLION, &c.

Sovereigns.	Rs. 10. 8 as. each
Bank of England Notes.	" 10. 4 as. per £
Spanish Dollars.	" 220½ per 100\$
German Crowns.	" 212 "
Sycee Silver.	" 104½ to 104½ p. 100 Tolas
Gold Leaf (range of quality).	" 16. 5 as. per Tola
Gold Ingots, according to touch.	" 15. 14 as. "

Military.

GENERAL ORDERS BY THE RIGHT HONORABLE
THE GOVERNOR IN COUNCIL.
MILITARY DEPARTMENT.

Bombay Castle, 22nd April 1851.

No. 230 of 1851.—An order by Brevet Lieutenant Colonel Bellasis, dated Belgium, the 2nd April 1851, appointing Lieutenant J. Thacker to act as Adjutant, and Ensign Grant to act as Quarter Master and Interpreter to the 9th Regiment Native Infantry, during the absence of Lieutenant and Adjutant S. Thacker on leave, or until further orders, is confirmed.

No. 231 of 1851.—Major R. J. Littlewood, of the Native Infantry Battalion, has returned to his duty without prejudice to his rank, by permission of the Hon'ble the Court of Directors. Date of arrival at Bombay, 4th April 1851.

No. 232 of 1851.—A Station order issued by Lieutenant Colonel Lyons, dated Hyderabad the 19th ultimo, directing Lieutenant Hamilton, of the 4th Battalion Artillery, to conduct the duties of the Commissariat and Bazar Departments at that station, on his own responsibility, until relieved by Captain Vincent, Sub-Assistant Commissary General, or until further orders, is confirmed.

No. 233 of 1851.—Lieutenant W. Lodwick, Commr. Agent at Sholapur, is allowed an extension of leave to remain in Bombay on private affairs, from the 20th instant to the 31st proximo.

No. 234 of 1851.—Lieutenant W. F. Gordon, Sub-Assistant Commissary General, is allowed leave of absence to proceed to Poona, on private affairs, until the 30th instant.

No. 235 of 1851.—Captain J. D. Leckie, of the 22nd Regiment Native Infantry, is allowed a furlough to Europe, agreeably to the Regulations. The services of Captain T. A. Cowper, of the 22nd Regiment Native Infantry, Assistant to the Inam Commissioner, are placed temporarily at the disposal of His Excellency the Commander-in-Chief for Regimental duty.

Bombay Castle, 23rd April 1851.

No. 236 of 1851.—An Order by Captain H. Richards, dated Poona, the 8th April 1851, appointing Ensign Bell, to act as Quarter Master and Interpreter to the 3rd Regiment Native Infantry, during the absence of Ensign Chapman, on leave to Bombay, is confirmed.

No. 237 of 1851.—With reference to Art. 43, Section XXXI, page 439 of Jameson's Code, the Right Hon'ble the Governor in Council is pleased, under the authority of the Government of India, to declare that from and after the 1st of June next, the Staff appointments of Nakeeb and Vakels shall be abolished in both the Regiments of Scinde Irregular Horse, and in lieu of the Vakels a Sowar of each Troop be appointed Pay Duffadar, upon a Staff allowance of Rupees (6) six per Mensem from the same date.

Bombay Castle, 24th April 1851.

No. 238 of 1851.—The Hon'ble the Court of Directors have, with much satisfaction authorized the grant of a donation of Rupees (1,000) one thousand each to Captain George Stack, 24th Regiment Native Infantry, and Captain H. J. Pelly, 8th Regiment Native Infantry, as a mark of their approbation for their having passed, Captain Stack as an Interpreter in Hindoostanee, Maltratta, and Guzeratte, and for his having attained a knowledge of Sindhe, and Captain Pelly, as having passed as an Interpreter in Hindoostanee, Maltratta, Persian and Guzeratte.

No. 239 of 1851.—The Right Honorable the Governor in Council has much satisfaction in announcing that the Hon'ble the Court of Directors, in consideration of his long, gallant, and meritorious services, and in compliance with the recommendation of His Excellency the Commander-in-Chief and of this Government, have conferred on Riding Master Thomas Heffernan a Commission as Lieutenant in the Veteran Establishment to be dated 31st April, 1851.

No. 240 of 1851.—The Hon'ble the Court of Directors have been pleased to admit the widows of Lieutenant Colonel Boyd, of the 8th Regiment Native Infantry, and Surgeon A. Walker, to the benefits of Lord Clive's Fund.

Bombay Castle, 25th April 1851.

No. 241 of 1851.—The following Native promotions are made:—

18th Regiment N. I.
Color Havildar Thackoor Shing, to be Jemadar, vice) Date of Rank.
Gunnoo Nabowara, deceased.) 30th March 1851.

2nd Regiment Scinde Irregular Horse.
Kote Duffadar Taji Sing, to be Jemadar, vice) Date of Rank.
Kannio Sine, pensioned.) 1st January 1851.

No. 242 of 1851.—Sergeant Assistant Overseer Robert Godfrey, attached to the Road and Tank Department, is allowed to purchase his discharge from the service, agreeably to Article 24th, Section XXI, of Jameson's Code.

No. 243 of 1851.—The following officers are allowed a furlough to Europe for three years, on Medical certificate:—

Lieutenant H. Wallace, of the Regiment of Artillery.
Ensign F. Anderson, of the 2nd European Regiment Light Infantry.
Ensign A. S. Warden, of the 14th Regiment N. I.

Bombay Castle, 26th April 1851.

No. 244 of 1851.—Lieutenant Colonel Watson, Principal Commissary of Ordnance, is allowed leave to the Mahabeshwar Hills, on private affairs, for one month.

No. 245 of 1851.—Surgeon General J. A. Sinclair is allowed a further extension of leave, from the 1st to the 30th instant, to remain at the Mahabeshwar Hills, on private affairs.

Bombay Castle, 28th April 1851.

No. 247 of 1851.—The Right Hon'ble the Governor in Council is pleased to republish the following proclamation for the information of the Army:—

PROCLAMATION.

The Hon'ble A. Bell, Esquire, appointed by the Hon'ble the Court of Directors to be a Member of Council at Bombay, has this day taken the oaths and his seat as Fourth Member of this Government, under the usual Salute from the Garrison.

By Order of the Right Hon'ble the Governor in Council,

A. MALET, Chief Secretary.

The Right Hon'ble the Governor in Council has been pleased to direct that the honors of his rank, as a Member of Council, shall continue to be paid to the Hon'ble J. P. Willoughby, Esquire, until his final departure from India.

By Order of the Right Hon'ble the Governor in Council,

J. G. LUMSDEN, Secretary to Government.

MARINE DEPARTMENT.

Bombay Castle, 22nd April 1851.

No. 42 of 1851.—Lieutenant G. W. Leeds returned to his duty, with

the permission of the Hon'ble the Court of Directors, on the 4th instant, by the Steam Packet "Achar."

By Order of the Right Hon'ble the Governor in Council,
J. G. LUMSDEN, Secretary to Government.

Civil Appointments, &c.

POLITICAL DEPARTMENT.

Bombay Castle, 26th April 1851.

Mr. W. J. Turquand, Superintendent of the Poona Duffur, is allowed leave of absence for one month, under Section XI, of the Absentee Regulations, to visit the Presidency, on private affairs, permanently making over charge of his duties to Captain M. F. Gordon, Assistant Inam Commissioner.

By Order of the Right Hon'ble the Governor in Council,

H. E. GOLDSMID, Secy. to Govt.

Bombay Castle, 25th April 1851.

Lieutenant W. T. Johnson, 6th Regiment Native Infantry is appointed Adjutant of the Guzerat Irregular Horse, vice Dennis, resigned.

By Order of the Right Hon'ble the Governor in Council,

A. MALET, Chief Secretary.

TERRITORIAL DEPARTMENT.—FINANCE.

Bombay Castle, 26th April 1851.

Assistant Surgeon W. C. Coles was appointed, on the 11th instant Deputy Assay Master, until further orders.

TERRITORIAL DEPARTMENT.—REVENUE.

Bombay Castle, 24th April 1851.

Mr. W. H. Bell, Unconvened Assistant to the Superintendent of the Revenue Survey and Assessment in the Southern Mahratta Country, has been allowed a further extension, to the 30th instant, of the leave of absence granted him in the November last.

Bombay Castle, 25th April 1851.

Mr. A. C. Travers, 1st Assistant Collector of Kira, has been allowed leave of absence for one month, under Section XI, of the Absentee Regulations, to proceed to Bombay, on urgent private affairs.

Bombay Castle, 26th April 1851.

Mr. W. J. Turquand has been appointed First Assistant to the Collector and Magistrate at Surat, and Acting First Assistant to the Collector and Magistrate of Rutnaghery.

Mr. J. D. Inverarity made over charge of the Office of Collector and Magistrate of Sholapur to his First Assistant, on the 7th instant, and proceeded to the Presidency, on duty.

Bombay Castle, 28th April 1851.

Captain J. W. Schneider, of the 2nd (or Grenadier) Regiment Native Infantry, has been appointed to act as Assistant to the Inam Commissioner, during the absence of Captain Cowper, on Regimental duty.

Assistant Surgeon M. Style, Vaccinator, S. E. Division, has been placed in temporary charge of the Collector's Treasury at Broach, as also of the duties of the Civil Surgeon at that Station.

Mr. J. M. Davies is appointed Acting Collector and Magistrate of Surat.

Bombay Castle, 30th April 1851.

Mr. R. White, Acting 3rd Assistant Collector of Ahmednuggur, is placed in permanent charge of the districts of Neyvassa and Sheogaom.

By Order of the Right Hon'ble the Governor in Council,

H. E. GOLDSMID, Secy. to Govt.

GENERAL DEPARTMENT.

Bombay Castle, 24th April 1851.

The services of Captain Cowper, First Assistant to the Superintendent of Roads and Tanks, are placed at the disposal of His Excellency the Commander in Chief, for Regimental duty.

Bombay Castle, 26th April 1851.

Mr. A. St. John Richardson received charge of the Offices of the Deputy Secretary and Oriental Translator to Government, and Secretary to the Civil and Military Examination Committee, on the 8th instant.

Bombay Castle, 28th April 1851.

Mr. E. H. Townsend is permitted to resign the Hon'ble Company's Civil Service, from the 1st proximo.

Bombay Castle, 29th April 1851.

Mr. A. W. Ravenscroft is allowed leave of absence, to proceed to Egypt, on private affairs, for two months, the first month under Section XI, and the second under Section XII, of the Absentee Rules.

Bombay Castle, 30th April 1851.

Assistant Surgeon Style, Vaccinator, S. E. Division, Guzerat, to conduct the duties of Civil Surgeon at Broach, from the departure of Assistant Surgeon Johnstone, until further orders.

Mr. W. Blowers to act as Post Master General, during the absence of Mr. A. W. Ravenscroft.

Second Grade Apprentice Mahadajee Bajee to be a First Grade Apprentice, and attached to the Deccan Division, vice Shalum Bando, resigned.

Keshew Sidesher to be a Second Grade Apprentice, and attached to the Deccan Division, vice Mahadajee Bajee.

Cassinath Mahadeo to be a Second Grade Apprentice, and attached to the S. E. Division of Guzerat, vice Govindrow, promoted. (G. G. O. 24th March 1851.)

ECCLESIASTICAL DEPARTMENT.

Bombay Castle, 26th April 1851.

The Reverend G. L. Fenton, Junior Chaplain of Poona, is allowed leave of absence on private affairs, for one month from the 3rd proximo, in conformity with Section XXV. (amended) of the Civil Absentee Regulations.

JUDICIAL DEPARTMENT.

Bombay Castle, 24th April 1851.

Mr. W. H. Harrison, Judge and Session Judge of Sholapur, has been allowed leave of absence, for one month from the 20th instant, under Section XI, of the Absentee Rules.

The leave of absence on Medical certificate, granted to Mr. W. J. Hunter, Judge and Session Judge of Ahmednuggur, on the 25th of April 1850, is extended for eight months, on the same account, under Section XI, of the Absentee Rules.

Bombay Castle, 30th April 1851.

The leave of absence granted under date the 2nd instant, to Captain W. F. Cormack, Commanding Guzerat Provincial Battalion is to have effect from the 20th instant, instead of the 10th instant.

Mr. R. Keays, Judge and Session Judge of the Konkan, is allowed leave of absence for one month from the 5th proximo, to proceed to the Mahabeshwar Hills, under Section XI, of the Absentee Rules.

By Order of the Right Hon'ble the Governor in Council,

J. G. LUMSDEN, Secretary to Government.

Shipping Intelligence.

ARRIVALS.

- 24th April.—B. S. N. Company's Steamer *Surat*, P. Duverger Master from Surat yesterday. Passengers.—Lieutenant Col. Outram; and several Natives.
- 25th " Steamer *Phlox*, E. M. Ellis Master, from Tankaria Bunder 22nd Inst., and Surat 24th Instant. Passengers.—One hundred and five Natives, deck.
- " " Brig *Kadree*, E. Gardner Master, from Penang 2nd March, and Calicut 8th April 1851. Passengers.—Twenty-seven Sepoys, and Eighteen Convicts.
- " " Ship *John Hamilton*, P. Sillars Master, from Cardiff, 9th November 1850.
- 26th " Ship *Emperor*, J. H. Day, Master, from London 26th February 1851, touched at Isle of Wight and Cape. Passengers.—Mr. Wilkinson; and Mr. Carey, I. N.
- " " E. I. Company's Steamer *Medusa*, S. B. King Master, from Nagothana. Passengers.—The Right Honorable the Governor Lord Viscount and Viscountess Falkland, and suite.
- 27th " B. S. N. Company's Steamer *Bombay*, N. W. Haselwood Master, from Kurrachee, 24th April 1851, at 6.30 p. m. Passengers.—Lieutenant Fuller, and Lady Bombay Artillery; Dr. Wilmut, and Lady; Mrs. Bell; Mrs. and Miss Hollings, and boy; Mr. J. Rop; Mr. G. Rop; Captain Chancy, and Lady, 71st Regiment Bengal N. I.; Captain Annesley, H. M. 10th Regiment; Captain Phillpotts, 16th Bengal Irregulars, Mr. Inverarity, Bombay Civil service; Revd. Mr. Schreiber.
- " " Steamer *Sir J. R. Carnac*, G. M. Bays Master, from Surat yesterday, noon. Passengers.—His Highness Meer Jaffer Ali Khan, the Nawab of Surat, Mr. Lamdon, and a number of natives.
- 28th " Ship *Punjab*, Wm. H. Palmer, Master, from Calcutta 19th March.
- 29th " American Ship *North Bend*, James Jenkins, Master, from Boston 30th November 1850.
- " " Steamer *Sir J. Jejeebhoy*, J. Clark, Master, from Surat 28th April 1851. Passengers.—Seventy-four Natives.
- " " Barque *Richard* (Golden), C. Stuart, Master, from Liverpool 19th December 1850.
- " " Ship *Eliza Pirrie*, R. Darley, Master, from Liverpool 4th December 1850.
- 30th " B. S. N. Company's Steamer *Duraka*, F. Banks, Master, from Colombo 20th April 1851. Spoke the *Charlotte* Captain Thomas, off Alepree, on the 22nd. Passengers.—Mrs. Jones, and two children; C. P. Stuart, Esq.; Dr. Goodall, H. C. S.; Lieutenant Haigre, 8th B. N. I.; W. J. Morris, Esq., H. C. S.; Revd. A. L. Fernandez; Revd. J. Taylor; Lieutenant T. Boat, B. C. L. I.; Lieut. Laughton; Lieut. Desbrough, 6th M. N. I.; Lieut. C. Minchen, 6th M. N. I.; 2nd Class, Mr. Ornellas; Deck Passengers.—Mrs. Dwyer and four children, and Nineteen Natives.

DEPARTURES.

- 25th April.—Ship *Isabella*, C. Turner Master to Glasgow.
- " " E. I. Company's Pattamar *Bhima*, Moosajee Peerbhor Nacoda, to Vingoria.
- 26th " Arab Brig *Fattel Kurrim*, Futta Mahomed Nacoda, to Cutch Mandavee.
- 27th " B. S. N. Company's Steamer *Surat*, P. Duverger Master, to Kurrachee. Passengers.—Lieut. E. Souhley, Engineers; Captain Vincent; Mr. and Mrs. Tichel; Revd. Mr. Marchetti; and ten natives.
- 28th " Ship *Lord Auckland*, G. Thomson, Master, to Cannanore, Alepree, and Calcutta. Passengers.—Three Natives.
- " " Ship *Henry Gardner*, T. J. Tobin, Master, to Liverpool.
- " " Steamer *Phlox*, E. M. Ellis, Master, to Surat. Passengers.—one hundred and forty-nine Natives.
- 30th " American Barque *Juniate*, J. Cheever, Master, to Calcutta. Passengers.—Mr. D. G. McCulloch.
- " " Ship *Robina*, A. Pearson, Master, to Colombo and Singapore.
- 1st May.—Steamer *Sir J. R. Carnac*, G. M. Bays, Master, to Surat. Passengers.—Several Natives.
- " " H. Company's Steamer *Bernice*, Lieut. J. S. Draper, I. N., Master, to Kurrachee and Persian Gulf, accompanied by the H. Company's Steamer *Napier*, Mr. Somerville, Master.
- " " Ship *Mahomed Sandhy*, J. G. Batta, Master, to Colombo, and Singapore.
- " " Ship *Currier*, G. O. Millin, Master, to Liverpool.
- " " Brig *Sassoon Family*, J. Dunn, Master to Woosung in China.
- " " Ship *Sabella*, E. R. Coleman, Master, to London. Passengers.—Captain Spring; Lieut. and Mrs. Nunn; Dr. Thomas, and one Female Servant.
- " " H. Company's Steamer *Falkland*, Mr. Fenner, Master, to Kurrachee.
- List of Passenger proceeding by the Steam Vessel *Victoria*, to Suez, on the 3d inst. E. H. Townsend, Esq.; The Hon'ble J. P. Willoughby; Lieut. Col. G. J. Mant; Mrs. Knowles; Mrs. Stewart; A Lady and 8 Children; A Gentleman; Captain A. Morris; J. C. Stewart, Esq.; Brigadier W. J. Beaton; Lieut. J. P. Winfield; Assistant Surgeon G. J. McKenzie; Ensign Anderson; and Lieutenant Wallace, Artillery.

Domestic Occurrences.

MARRIAGE.—At Aurangabad, on the 16th April, by the Revd. D. Wood, M. A., George A. Harrison, Esq., Adjutant 5th Nizam's Cavalry, son of Colonel Harrison, Royal Artillery, to Julia, daughter of the late Venerable Archdeacon Vaughan.

At St. Mary's Church, Poona, by the Revd. G. L. Fenton, Junior Chaplain, on the 15th inst., Mr. Joseph Cross, Apothecary, Horse Artillery, to Mrs. Mary Sinclair.

Same place, on the 23rd instant James Kellie, Esquire, Assistant Surgeon H. M. 86th Regiment, to Miss Emily Rebecca Jerome,

daughter of Joseph Jerome, Esquire, Quarter Master H. M.'s 8th Regt. Bikanis.—At Neemuch, on the 10th April, the wife of Captain G. P. Sealy, of the Artillery, of a daughter.

On the 19th April, at Colaba, the wife of Assistant Surgeon John Bean of a son.

At Girgaum, on the 25th April, Mrs. Luis Maria de Souza, of a son. At Deesa, on the 12th April, the lady of Lieut. B. McDermot, 8th King's Regt., of a daughter, still born.



OVERLAND MAIL, *Via Marseilles*. It is hereby notified for general information, that the regular Monthly Mail, *via Marseilles*, will be closed on SATURDAY the 3rd proximo, at 3 o'clock p. m. An After-Packet will be kept open until 5 p. m., on the usual terms. Letters for the United Kingdom *via Marseilles* cannot be prepaid.

A. W. RAYENSCROFT,

Post Master General.

Bombay, Genl. Post Office, 18th April 1851.

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TO SAIL WITH DISPATCH.



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For Freight or Passage apply to Captain Maw, or at the office of

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Bombay, 30th April, 1851.

HODGSON'S BEER.—A shipment of the above, in Wood, of last October's Brew, has just been received per "Tinto." Orders registered by

WALLACE & Co.

Bombay 24th April, 1851.

MR. DUNLOP has the pleasure to acknowledge receipt of the following sums on account of the *Guardian*.—

SUBSCRIPTIONS.

April 25	T. B. Curtis Esq.	15 0 0
26	Capt. J. D. Leckie	15 0 0
	Capt. Fuljames	15 0 0
28	Lt. Col. Sinclair Arty.	15 0 0
29	D. R. Leighton Esq. C. S.	15 0 0
"	Lt. Burgess Rev. Survey	15 0 0
"	Dr. Knapp	8 0 0
30	Mr. Kirby—Mahabeshwar	15 0 0
"	Sergt. Mulligan	8 0 0
"	Lieut. James—6th Regt. N. I.	15 0 0
"	Lieut. Meason—10th Regt. Hussars	15 0 0

DONATIONS.

April 28 Lt. Col. Sinclair Arty. 15 0 0

TO PARENTS SENDING THEIR CHILDREN TO ENGLAND.

MRS. DAVIES, who resided several years in Ceylon, receives a limited number of young gentlemen under 12 years of age, to educate in English, French, Latin and Drawing.

Terms,—50 Guineas per annum, including the holidays and all usual extras.

Mrs. D. unites it her study to ensure a happy home for children who are committed to her care, while her experience in tuition enables her to lay a good foundation for solid religious and intellectual culture. As Mrs. D. devotes her whole time to her pupils, assisted only by her sister, she believes that she can offer usual advantages to parents who find it necessary to send their children to England.

Fuller particulars may be obtained by application to H. Miller, Esq. M. D., Bombay; Capt. Jacob, Royal Observatory, Madras; Revd. C. B. Lewis, Calcutta; The Hon'ble Sir A. Oliphant, Chief Justice, Ceylon; by all of whom Mrs. Davies is personally known, and who have kindly permitted reference to be made to them.

Camberwell, March 1851.

THE "BOMBAY GUARDIAN."

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Printed, for the Proprietors, by JOHN CONNOR, at the "Bombay Gazette" Press, in Apollo Street, and published by ANDREW DUNLOP, Bookseller, 21 Rampart Row, Bombay.